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The Law of the Tithe

As Set Forth in the Old Testament

Illustrated, explained and enforced from Biblical and from extra-Biblical Sources

By
ARTHUR V. BABBS, A. B.

Introduction by
BISHOP JAMES WHITFORD BASHFORD

SECOND EDITION

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To

Rev. C. L. Baxter

District Superintendent,
Council Bluffs, Iowa

whose interest in this book was steadily maintained from the moment of its inception to the time of completion, this treatise is dedicated as an affectionate token of personal regard

for one
whose name
is now a tender memory

One-tenth of ripened grain
  One-tenth of tree and vine,
One-tenth of all the yield
  From ten-tenths' rain or shine.

One-tenth of lowing herds
  That browse on hill and plain,
One-tenth of bleating flocks
  For ten-tenths' shine and rain.

One-tenth of all increase
  From counting room and mart,
One-tenth that science yields,
  One-tenth of every art.

One-tenth of loom and press,
  One-tenth of mill and mine,
One-tenth of every craft
  Wrought out by gifts of Thine.

One-tenth of glowing words
  That glowing dollars hold.
One-tenth of written thoughts
  That turn to shining gold.

One-tenth! and dost Thou, Lord,
  But ask this meagre loan,
When all the earth is Thine,
  And all we have Thine own?

—*The Churchman.*

Introduction

By Bishop James Whitford Bashford

FROM 1889 to 1904 I was president of the Ohio Wesleyan University. Writing from memory and out of reach of all catalogues, I judge that some three hundred students entered the university each school year, and that the attendance ranged from nine to twelve hundred annually. It was difficult, if not impossible, to keep so many students in mind. Moreover, I was obliged during these years to travel widely in order to keep in contact with high schools and thus help secure fresh material for the college; and also in order to keep in contact with the churches and friends of the university and thus help secure funds for its maintenance and upbuilding. I gave much time and thought to the selection of the proper men for the gradual upbuilding of the teaching corps and to developing a spirit of coöperation in the faculty, and between the faculty and students. I also worked earnestly during the earlier years in preparation for some class-room teaching, and throughout the entire period in preparation for the chapel services and the monthly lectures. It is not surprising, therefore, that I was never able to call every student in the university by name, and that I now meet former students whose careers at the university are very dim in memory. I am

astonished rather at the great number of former students whose faces and names and characters are indelibly stamped upon my memory.

Most distinct among these students is Arthur V. Babbs, of the class of 1894. As a student he was alert, open minded, and conscientious and gave promise of future usefulness. Nevertheless, he grew even more rapidly than we anticipated after graduation else he would not have been able to produce a volume of the breadth and scholarship of "The Law of the Tithe." From the words used by Mr. Babbs on pages 230–231, and from a study of the volume as a whole, it will be seen that he uses the word "law" in the title, not in its legal and technical sense, and not even in the sense of the Jewish law, but rather in its far more spiritual and spiritually binding sense. My own conception of the tithe is admirably stated by Irenæus, quoted on pages 110–112. Indeed, one of the great values of Mr. Babbs' volume is the wealth of learning upon the tithe which he gathers for his treatise from ancient and modern sources: Beginning with pagan history, discussing with remarkable ability the teachings of the Bible, following the history of the tithe from the earliest generations of the Christian Church, summoning us to listen to the phrases of the fathers, and finally presenting the place of the tithe in the modern economy of the Church. The volume is strong in its practical application of the subject and this application is characterized by common sense and spiritual in-

sight. Hence, in responding to Mr. Babbs' invitation for an introduction, what more can I do than to urge the reader to pass through my fragmentary discussion of the subject to the ampler fields opened up by this noble volume.

In speaking of tithing, mint, anise, and cummin, and neglecting the weightier matters of judgment and faith, Jesus says: "These ought ye to have done, and not to have left the other undone." Commentators generally hold that Jesus in this passage does not exempt Christians from tithing even their smallest product; for, as Bengel well says, "Eminent virtue may show itself in minutest matters." Paul embodies the spirit of the Master's teaching in his exhortation that every one give as God has prospered him. This command enjoins sympathetic and proportionate giving, as tithing does; but one's prosperity depends upon his expenses as well as his receipts. If two brothers in the church earn similar salaries, and one has a large family and much sickness, and the other has a small family and good health, the command of Jesus as interpreted by Paul would not exact an equal amount from each; but rather each would be expected to give according to his ability as God has prospered him. In this case, however, we are sure that even the poorer brother is not relieved from systematic and proportionate giving; and we believe that nine-tenths used thoughtfully and conscientiously in partnership with God will go farther than ten-tenths used with no regard to the claims of God.

Hence, while we are sure that the teachings of the New Testament enjoin offerings of more than one-tenth for many of us, we hold that even the widow will find to-day, as in the days of Elijah, her dole multiplying when it is being shared with God.

In a word, the New Testament seems to me to deal with tithing as with the Lord's day, and with joining the Church, giving as the principles which lead to general observance of each, but not entering into details or prescribing mechanical rules.

Philosophy of Tithing.—Close examination of tithing will show that, like the Sabbath injunction and every other command of the Bible given for man's good, the very act of tithing demands a knowledge of one's business, promptness in meeting one's obligations, and Christian self-denial. These are the underlying principles of all business success. The instances are very rare in which Christians under the influence of temporary enthusiasm or pressure from others have made subscriptions which later embarrassed them. Such instances are rare, because Christian giving implies self-denial, and self-denial is the foundation of business success. But such rare instances of embarrassment through Christian generosity are impossible under the tithing system; for in the latter case as the man systematically sets aside one-tenth of his income for the Lord, he gives what he already has put into the Lord's treasury, and he knows exactly what he has left for his own expenditure and investment. The financial failures of self-denying Christians are ex-

tremely rare, and in these rare instances the failure is due to the Christian's lack of knowledge of his real financial condition—he has no clear conception of his income or his expenses. But tithing demands that a business man know what he is doing financially from week to week, or from month to month; hence he need never fail for any large amount. We repeat, therefore, that the knowledge of one's financial affairs, systematic and prompt payments, and the Christian self-denial which tithing demands, are the foundations of financial success. One might safely predict on philosophic grounds that individuals or communities which adopt systematic, proportionate, and prompt giving will enjoy financial prosperity.

Divine Providence.—But more than human philosophy underlies the financial success of systematic, proportionate givers. The divine providence is the key to history. Christ has prophesied the spiritual conquest of the world. The divine energies are pledged and consecrated to the accomplishment of this conquest. But sacrifices of money are as essential to the conquest of the world for Christ as gifts of time and talents. God therefore is seeking financial partners as really as He is seeking mental and spiritual coworkers. When God finds a man whom He can fully trust financially the divine providence guards that man and guides him in his business career. This is the real secret of the financial success of systematic, proportionate givers.

History.—Tithing is not an untried principle. Thousands upon thousands of Christians have adopted it in recent years, and have thus taken Christ in some measure into partnership with themselves in their business. The testimony of a multitude of these had been gathered in Mr. Duncan's "Stewardship," and it is substantially unanimous, as to the spiritual and financial benefits of tithing to those who practice it. On the other hand, out of the thousands who have made the experiment, we have yet to learn of the first instance in which a man's business has been wrecked or his family brought to suffering by such prompt and proportionate giving as tithing enjoins. The system has been tried not only by individuals, but by churches, and in some measure by an entire people. The Jews have in some measure observed tithing as a proof of their faith in Jehovah; and despite the wide-spread and long-continued oppression to which this people has been subject, no other people has enjoyed such financial prosperity. We sometimes think that the financial success of the Jews is a constant miracle—a proof that obedience along one line of righteous living brings its consequent prosperity.

It may be objected that tithing prevailed in some measure from the seventh century, A. D., to the Reformation, and that it led to vast corruption in the Roman Catholic fold. But the very riches of the mediæval Church show that tithing at least secured income; and had the priests and bishops

been as faithful in holding themselves and their people to obedience in keeping the other commands of the Bible as they were faithful in exacting tithes, there would have been no corruption and no need of a Reformation. We do not claim that tithing is of such supreme value that it can serve as a substitute for all other faithful and unselfish service. Moreover tithing as practiced by the Roman Catholic Church during the Dark Ages was exacted by law, and was enforced by legal and spiritual penalties. Such a system of enforced Christian virtues degrades the people upon whom it is imposed, and corrupts those who practice it. The imposition and collection of tithes as legal tax, and the entire control of them after collection by ecclesiastics, would again lead to oppression and corruption. But for a Christian voluntarily to keep an account of his income, and consecrate a portion of it to the Lord, and administer it himself during his lifetime, does not expose him to any oppression of the Church or any danger of corruption.

Possibilities.—We have entered the twentieth century. Every earnest Christian feels instinctively that the Church is not prepared for the great responsibilities which are resting upon her. Some prophesy a period of spiritual declension; others prophesy a coming revival; all feel the necessity of marked advance in the Christian Church. The four reforms which every Christian ought to seek upon his knees are: (1) A revival of personal religion; (2) the consecration of wealth; (3) the sanc-

tification of secular life; (4) the evangelization of the world. The four reforms hang together. Any one of them fully inaugurated, and the others will surely follow. Any one of them neglected, and the other three will suffer. A revival will furnish the motive; consecration will furnish the means; and the sanctification of our secular life will lead to the evangelization of the world. No prophet can foresee how much the taking of God into partnership by our laity, and the laying of at least one-tenth of our incomes upon the altar of humanity, would lead to the cleansing and consecration of the secular life of Christian nations, and furnish the means for the conversion of the world. We suggest as the program for the century which is upon us: The consecration of our lives to Christ, the Christianization of our business and art and politics, the devotion of at least a tenth of our income to the advancement of the kingdom and the evangelization of the world.

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I

THE UNIVERSALITY OF THE TITHING IDEA

ONE of the very striking proofs of the spread of the law of the tithe all over the ancient world is found in this, that it has struck into the very roots of the languages of mankind. If the Latin is taken as an instance, we find in it at once the word "decumanus," "of or belonging to the tenth part"; meaning also "the tax consisting of one-tenth"; then it means also "a farmer of tithes"; and in the feminine form of the word, "decumana," signifies "the wife of a tithe farmer."[1] We read moreover that one of the gates of a Roman military camp was called the "Decuman," or Tithe Gate. If we carry our inquiry over into the Greek, we at once meet the verb "dekato-o," "to take a tenth of a person"; "dekate," "the tenth part," "the tithe"; likewise we find the word "dekateuo," "to exact the tenths, the tithe, take tithe of a person; to take the tenth of booty, especially as an offering to the gods; also, to take the tenth as a tax on all imports." Further, we encounter the Greek word "dekateuterion," "the tenths office, custom-house"; and "dekateutes," which means as in Latin, "a farmer of tithes, tithe

[1] See any unabridged Latin lexicon.

collector."[1] The Hebrew language contributed to the common stock of the nations the word "'ashar," "a tithe"; and the verb "'ashar" is thus treated by Fuerst in his Hebrew Lexicon: "Pihel" "'iser," future "y'ser," "to give the tenth part," with accusative of the object, Deuteronomy xiv. 22, and "l" of the person, Genesis xxviii. 22; absolute, Nehemiah x. 38. Hifil. "he 'shir," infinitive construct with "l" or "b," excluding the "h,"[2] etc. So much for a few words from three old world languages. It is not too much to say that so deeply was the notion of the sacred tenth ingrained in the ancient way of thinking that the law of the tithe has left its traces on all the great languages. Indeed, so far as the Greeks and Romans are concerned, the custom of tithing had become, even in remote classical times, so deep-seated, that there was a distinctive vocabulary for the different processes belonging to the business of tithing; and this recalls Max Mueller's famous argument about the transactions common to the ancient world which received root names so strongly resembling each other that their common parentage could easily be traced out. If this test be applied to the tithing law, then certainly resemblances and proofs of great antiquity can at once be discovered; and the crudest examination of the above lexical exhibit for Greeks and Romans will at once show that in Hellas and in Italy the system of tithing had become so firmly fixed and so widely extended in its

[1] Liddell & Scott's Gr.-Eng. Lex. [2] Fuerst's Heb. Lex.

practice that quite a little family of words had grown up, both in Greek and in Latin, to describe all the operations that had become so common that they were in fact somewhat complex; and it proves, too, that there was floating in the minds of these ancient people the same notion which some modern poet has expressed:

> "That man may last but never lives
> Who much receives and nothing gives,
> Whom none can love, whom none can thank,—
> Creation's blot, creation's blank."

If what we find in the dictionaries is suggestive and even startling, it is true that greater surprise awaits us when we commence to search history. Pausanias in his "Description of Greece," written about A. D. 200, and when read seeming as fresh as Baedeker's modern "Guide-book," in describing the splendid temple which contained the Phidian statue of Jupiter Olympus, gives an inscription which he saw there on a golden shield which said, "This temple's golden shield is a votive offering from the Lacedæmonians at Tanagra and their allies, a gift from the Argives, the Athenians and the Ionians, a tithe offering for success in war."[1]

In another ancient writer, Justin's "History of the World," Book XVIII, Chapter 7, I find this: "At this time (the time of the siege of Carthage) Cartalo, the son of Malchus the exiled general, returning by his father's camp from Tyre (whither

[1] Pausanias, "Description of Greece," Book V, Chap. 10.

he had been sent by the Carthaginians, to carry the tenth of the plunder of Sicily, which his father had taken, to Hercules) and being desired by his father to wait on him, replied that he 'would discharge his religious duties to the public, before those of merely private obligation.'" We may pause in our reading of Justin to wonder how a regard for the tithe and a feeling that it was owed to the god outweighed in the mind of this heathen son even his natural affection for an exiled father; and the answer to our wondering can only be found in this, that among primitive peoples the nearness to Eden and to the Dispersion had left in the minds of the Carthaginians a deep sense of obligation to the true God, which had now become covered up and obscured in the notion of paying tribute to Hercules; a heathen notion that had not been corrupted with paganism so far that the feeling "I ought," "I owe" tithes to God, had lost its force in the human conscience. Not only this, but we find a son, whose heart was bursting with anxiety to see a homesick and exiled father, able to restrain even that most natural desire, and to postpone a happy meeting, because carried away with the intensity and the force of a higher obligation.

Hear the sequel of Justin's story. "His father, though he was indignant at his conduct, was nevertheless afraid to obstruct him in the performance of his religious offices." Wonderful that a father had so deep a sense of the "ought-

ness" of the tithes, that he was willing to overlook and to condone what otherwise would have been deemed to be gross filial neglect. In his notice of a war between the Crotonians and the Locrians, in which the Locrians, hoping for divine favor, had sent tithes to the Oracle at Delphi, Justin further says: "This affair becoming known, the Crotonians themselves also sent deputies to the Oracle at Delphi, asking the way to victory and the prosperous termination of the war. The answer given was that the enemies must be conquered by vows, before they could be conquered by arms. They accordingly vowed the tenth part of the spoil to Apollo, but the Locrians, getting information of this vow, and the god's answer, vowed a ninth part, keeping the matter, however, secret, that they might not be outdone in vows." Why the idea in the minds of these two peoples, that Apollo would favor the side of the tithers, and give them victory? The one-ninth contributed by the Locrians, as an offset to the tenth of the Crotonians, is perhaps the shrewdest transaction in tithing arithmetic in all profane history; and yet there is a sacred notion underlying the history of this transaction, which ought to prevent us from idly smiling over it, but rather wondering and praising God, that His truth had lodged so deeply in the mind even of a beclouded and in a large sense a deluded apostate from the morning-time orthodoxy of the ancient world. The outcome of this bidding in vows for the favor of Apollo was that 15,000

Locrians, unable longer to bid their wealth, gave all that was left,—themselves—vowing to die in battle; and so desperate was their onset upon 120,000 Crotonians, eight to one, that the latter were hopelessly defeated.[1] Would God that more defeats of the enemies of righteousness in the modern world were caused by the giving of the tithe,—first, and last,—by giving of ourselves—to die to carnality, to sin and to Satan. Then would the Cross of Christ with a pace accelerated tenfold sweep victoriously on.

Selden, in his work on "Tithes" mentioned in the preface, of which the author of this chapter has a copy from the original edition, which James the First tried to have the common hangman secure and burn,[2] but which escaped the clutches of that monarch, to enrich a private library in southwestern Iowa, says that the Arabians by law required every merchant to offer a tenth of his frankincense to the priest for their God; that the Phœnicians, following the example of Abraham, devoted a tenth of the spoils of war to holy uses. He says, furthermore, that "the Carthaginians brought this custom from Tyre, to which city they sent their tithes regularly by one clothed in purple." In purple, the royal color, the color donned by princes and by kings and by their lords; the color which gave Tyre and Sidon their fame, and which even the

[1] Justin's "History of the World," Book XVIII, Chap. 7.
[2] Encyclopædia Britannica, articles "Tithes," "Selden."

kings of Babylon rejoiced to put on; and yet we have here so high a regard among heathen for the sacredness of the tithing law that they clothed one of their number in the robes of a king, as though to tithe were one of the most princely actions of which man is capable, and as though the tithe being transported with such honor were too sacred to be handled except by royal hands. Shall heathenism, then, rise up to rebuke the princes of the modern mart, who, with unholy and irreverent hands, divert the tithe which belongs to God, "holy unto" Him, into the polluted channels of modern-day business? Not only was this ambassador clothed as royalty was, but his robes were also priestly. Whence it is to be seen that the notion of the sacredness of the tithe had developed so far in the ancient world that its payment was thought only to be properly made when surrounded with the dignity and the glory of devout worship. It is further said of the Carthaginians that when for a time, owing to the neglect of the tithe, they felt the sting of continued misfortune, they remitted the tenth and were given deliverance and prosperity. This seems like a heathen echo of the prophet's words in Holy Writ: "Bring ye all the tithes into the storehouse and prove Me now therewith, saith God, and I will open unto you the windows of heaven and will pour you out a blessing that there shall not be room enough to receive it."[1] Heathenism knew, as did the Hebrew, that the way

[1] Mal. iii. 10.

to have the horn of plenty poured out was to tithe to God.

Didymus, an Alexandrian grammarian, says that it was the custom of the Greeks to consecrate the tithe of their gains to the gods. Xenophon, after the Retreat of the Ten Thousand from Asia Minor, together with his captains, consecrated the tithe of his gains to Apollo and to Diana, and built a temple supported by tithes.[1] The money for this temple-building was derived from the sale of captives, and is closely allied to the Hebrew law as to living booty, mentioned in Chapter IV (q. v.).

Clement of Alexandria says that before the making of images was invented, there were at Delphi holy pillars on which the tithes offered by worshippers were hung.

Crœsus induced Cyrus to proclaim to his soldiers that when they should capture Sardis, the tithe of the spoils of the city must be given to Jupiter.

The passage in Pliny noted above is as follows: "The incense, after being collected, is carried on camels' backs to Sabota, at which place a single gate is left open for its admission. To deviate from the high road while conveying it, the laws have made a capital offense." Yes, even the king's business required haste among the Arabians. "At this place the priests take by measure, and not by weight, a tenth part in honor of their god, whom they call Sabis; indeed, it is not allowable to dispose of it before this has been done: out of this

[1] "Anabasis," Book V, Chap. 3.

tenth, the public expenses are defrayed, for the divinity generously entertains all those strangers who have made a certain number of days' journeys in coming thither." [1]

Cimon, the Athenian general, five hundred years before Christ, when he had defeated the Persians in battle, took out the tenth of the spoils and dedicated them to his god.

Herodotus says that after the Phocians defeated the Thessalians, they set apart a tenth of the booty to the Delphian god.

Demosthenes, the great and the eloquent, the victorious opposer of Æschines, in his public address on one occasion used all the power of the silver tongue of a world orator of the ages to denounce as sacrilege the withholding from the gods of the tithes due them.

It is said of the Pelasgians, that being punished with a barren year for the neglect of the tithe, they removed the judgment by vowing the tenth of their profits to the gods.

Lucullus, the richest Roman of history, taking account of his large estate, vowed all the tithes to the gods. Hear this, ye modern captains of industry, ye men of princely fortunes!

Hercules is the god most frequently mentioned as the receiver of Roman tithes. Lucius Mummius, B. C. 146, captured Corinth, and devoted the spoils to Hercules.

Mythical story relates that when Hercules had

[1] Pliny's "Natural History," Book XII, Chap. 32.

found the oxen which Cacus had stolen, he dedicated an altar at Rome, and requested the people to consecrate their tithes there.

In Egypt, there were special safeguards thrown around the tithe. The duty of tithing is frequently mentioned in the Egyptian documents. Maspero says that a tenth part of the cattle, slaves and precious metals was set apart for the service of the gods; and, in that work of his, "The Dawn of Civilization," speaking of ancient Egypt, says: "The gods of the side which was victorious shared with it in the triumph and received a tithe of the spoil as the price of their help." [1] Of the king he says: "As soon as he had triumphed by their command, he sought before all else to reward them amply for the assistance they had given. He poured a tithe of the spoils into the coffers of their treasury, he made over a part of the conquered country to their domain, he granted them a tale of the prisoners to cultivate their lands or to work at their buildings. . . ." [2] This is said of a period at least fifteen hundred years before Moses.

China accepted the law of the tithe very early, for in the book "Li Ki" it is said: "A tenth of the year's expenditures was for sacrifices." [3]

Sayce says that the "Esra" or tithe was paid by the Babylonians to the temples, on the produce of Babylonian land.

Hilprecht says: (The tablets from Sippara)

[1] "The Dawn of Civilization," p. 302. [2] *Ibid.*, p. 706.
[3] "Li Ki," Book III, Chap. 2, sec. 27.

"make us acquainted with the duties and daily occupations of the different classes of temple officers and their large body of servants, with the ordinary tithes paid by the faithful, and with many other revenues accruing to the sanctuary from all kinds of gifts, from the lease of real estate, slaves and animals, and from the sale of the products of the fields and stables. As tithes were frequently paid in kind, it became necessary to establish regular depots along the principal canals, where scribes stored and registered everything that came in. Among the goods thus received we notice vegetables, meat, and other perishable objects which the temples alone could not consume, and which, therefore, had to be sold or exchanged before they decayed or decreased in value. No wonder that apart from its distinct religious sphere the great temple of Shamash at Sippara in many respects resembled one of the great business firms of Babel or Nippur." He says in regard to some Nippur tablets: "They consisted of business documents referring to the registry of tithes, and to the administration of the temple property."[1] Some of these documents date back to Sargon's time, or to B. C. 3800.

The same may be said of India that has been said of Egypt and Italy and Greece and China, that anciently, very early in fact, the notion of the tithe took deep root there. Dutt, in his well-known work on "Ancient India," says: "Those who have

[1] "Explorations," pp. 275, 311.

charge of the city are divided into six bodies of five each. The sixth and last class consists of those who collect the tenth of the prices of the articles sold." [1] This also dates back to near the period of the Babylonian Sargon, or to near the time of Enoch.

So general, therefore, is this testimony on the antiquity of tithing that we are constrained to adopt the statement of Monacutius: "Instances are mentioned in history of some nations who did not offer sacrifices; but in the annals of all times none are found who did not pay tithes."

TO SUM UP, WHAT HAVE WE FOUND?

1. We have discovered that the idea of the tithe covered all of the ancient world, from the extremes of Western Europe to the limits of the Farther East.

2. The ancients, even those not Hebrew by birth, had the idea that to neglect the tithe would bring disaster from God.

3. The universality of the practice of tithing argues that there was and is deep in the conscience and in the consciousness of man a sense of obligation. The soul cried out, and continues yet to cry, "I ought," "I owe it."

4. Since this feeling of deep obligation to God was so wide-spread and at the same time so ancient, it follows that in the morning time of the world, God, by a revelation of His will, had promulgated

[1] "Ancient India," Vol. II, p. 38.

and enforced the law of the tithe for all the sons of men; and that to come back to it, as we are doing to-day, is to return to one of the most ancient as well as to one of the most sacred laws ever given to the race. Where then shall we look in order to find that promulgation? It is to the record given in Genesis, where it is said that two men called Cain and Abel offered sacrifices at altars they had builded in Jehovah's honor. Well may I close with a quotation from Tertullian written by that learned Father of the Church in the third century, in which he says that Cain's sacrifice was unacceptable because untithed; or to quote accurately:

"God had respect unto Abel, and unto his gifts; but unto Cain and unto his gifts He had not respect. And God said unto Cain, Why is thy countenance fallen? hast thou not—if thou offerest indeed aright, but dost not divide aright—sinned? Hold thy peace. For unto thee (shall) thy conversion (be) and he shall lord it over thee." [1]

Paul says, "By faith Abel offered unto God a more excellent (abundant) sacrifice than Cain." [2] And I am of the opinion that the Abels to-day who are abundant and acceptable givers are few, and the Cains "who do not rightly divide," "whose countenances are fallen" and who have therefore "sinned," are a great legion.

[1] Tertullian, "Answer to the Jews," Chap. 5.

[2] Hebrews xi. 4.

II

THE TITHING LAW STATED

IT is interesting to note the growth of the germ idea of the tithe from the days of Cain and Abel down to the period in which Jesus rebuked the Pharisees for not keeping the moral as well as the legal requirements of the Law of the Tithe. He did not find fault with their tithing. "These ought ye to have done"; but the criticism was on the fact that they had neglected the "weightier matters" of the law, and that they "ought not to have left the other undone."

The children of the most primitive of the patriarchs offered:

Clean beasts,	Drink offerings,
Birds,	Oil.
Fruits,	

And additions were made to these things from time to time until, in the latter days of the Mosaic economy, the offerings became multitudinous in variety, and countless in multitude.

Jacob appears in the long distant past, as the digger of a yet existing and famous well, and as the earliest recorded vower of tithes. He is not the first mentioned tither, but the earliest spoken of as having made a specific promise to God that if

He would do thus and so, Jacob would honor Him with a tenth of his possessions. This vow followed a vision of the night and it is not for us to forget that the ladder from the skies, with angels ascending and descending its rounds, was closely connected with an instance of patriarchal giving. These primitive fathers saw great visions and *gave.* They won great victories in battle and—*gave.* They desired God to do special things for them and—*gave.* When material means were exhausted they *gave themselves.*

Leviticus xxvii. 30 states the first great part of the law of the tithe. Cæsar, commencing his "Commentaries," divides the Gaul which he subjugated into "three parts." God has divided the "Law of the Tithe" into three great tracts of divine direction, each of them important, each of them in its own particular sphere, and with its own particular significance. Within the limits of each of these continents of divine Providence, there were minutiæ to be worked out by the devout Jew, which still further reflect the goodness and the watch-care of a merciful God. The language in Leviticus which refers to the first tithe (for there were three) is as follows: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the

rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed."

Let me take the word of God and hold the field against all champions on this thesis: *That the tithe is holy unto the Lord, and has never ceased to be that. Holiness is not a something that flits from one thing to another; but the thing holy unto God is holy for aye. There has been no abrogation, no passing away of this law respecting the holiness of the tithe, but Christ has fulfilled it, that is, filled it full to repletion with suggestions that ought to impel us to outclass the Jew in his giving under the law; but alas for us, he has outranked and outclassed his Gentile brother; and when we compare the Mosaic Church through the ages with the Christian Church through the ages, it must be confessed that there is a large margin of obedience on the side of the Jew.*

The law as to the second tithe is found in Deuteronomy xiv. 22–29: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee,

which the Lord thy God shall choose to set His name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thy household, and the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

The above is a larger unfolding of the law than in the first passage quoted and makes it clear that in all probability there were two separate tithes thus far required by Moses. In fact the Talmudists accept without question the existence of this second tithe.[1] The first tithe went to the tabernacle, and in the later days, to the temple, for use there; the second was a festival tithe for use by the whole nation; and we shall now see that there was a

[1] This is shown in their very plain directions in regard to it.

third tithe, devoted to other uses and required every third year. This is clear from the language of Deuteronomy xiv. 28, which reads thus: "At the end of the three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

Josephus, in "Antiquities," Book IV, Chapter 8, section 8, bears witness to the operation of these laws as follows: "Let there be taken out of your fruits a tenth, *besides* that which you have allotted to give to the priests and Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city, for it is fit that you should enjoy those fruits of the earth which God gives you to possess, so as may be to the honor of the donor.

"Let those that live as remote as the bounds of the land which the Hebrews shall possess come to that city where the temple shall be, and this three times in a year, that they may give thanks to God for His former benefits, and may entreat Him for those they shall want hereafter; and let them, by this means, maintain a friendly correspondence with one another by such meetings and feastings together—for it is a good thing for those that are

of the same stock, and under the same institution of laws, not to be unacquainted with each other; which acquaintance will be maintained by thus conversing together, and by seeing and talking with one another, and so renewing the memorials of this union; for if they do not thus converse together continually, they will appear like mere strangers to one another."

The above brief statements cover the great divisions of the Law of the Tithe; but of course we are not to forget that there were minutiæ in the working out of each law, which subdivide the more general provisions as stated above, and these particulars will be discussed in the chapter following; but meanwhile, let us remember that we have now entered the gateways of the Law of the Tithe, and have passed the three great golden pillars on which rests the whole superstructure of the Mosaic economy which relates to the support of the ministry of God.

III

THE MATERIAL AND SOCIAL APPLICATION OF THE TITHING LAW

THAT treasure of antiquity, that source of much that is precious in the lore of the Bible, Josephus, in the Fourth Book of his "Antiquities," has this to say in regard to the Levites, the priesthood, and the means provided for their maintenance: "And now Moses, because the tribe of Levi was made free from war and warlike expeditions, and was set apart for the divine worship, lest they should want and seek after the necessaries of life, and so neglect the temple, commanded the Hebrews, according to the will of God, that when they should gain the possession of the land of Canaan, they should assign forty-eight good and fair cities to the Levites; and permit them to enjoy their suburbs, as far as the limit of two thousand cubits would extend from the walls of the city. And besides this, he appointed that the people should pay the tithe of their annual fruits of the earth, both to the Levites and to the priests. And this is what that tribe receives of the multitude; but I think it is necessary to set down what is paid by all, peculiarly to the priests.

"Accordingly he commanded the Levites to

yield up to the priests thirteen of their forty-eight cities, and to set apart for them the tenth part of the tithes which they every year receive of the people; as also that it was just to offer to God the first fruits of the entire product of the ground; and that they should offer the first born of those four-footed beasts that are appointed for sacrifices, if it be a male, to the priests to be slain, that they and their entire families may eat them in the holy city; but that the owners of those first born which are not appointed for sacrifices in the laws of our country should bring a shekel and a half in their stead; but for the first born of a man, five shekels: that they should also have the first fruits out of the shearing of the sheep; and that when any baked bread-corn, and made loaves of it, they should give somewhat of what they had asked to them. Moreover when they had made a sacred vow, I mean those that are called Nazarites, that suffer their hair to grow long, and use no wine, when they consecrate their hair and offer it for a sacrifice, they are to allot the hair for the priests (to be thrown into the fire). Such also as dedicate themselves to God, as a Corban, which denotes what the Greeks call a gift, when they are desirous of being freed from that ministration, are to lay down money for the priests; thirty shekels if it be a woman, and fifty if it be a man; but if any be too poor to pay the appointed sum, it shall be lawful for the priests to determine that sum as they think fit. And if any slay beasts at home for a private festival, but not for a religious one;

they are obliged to bring the maw and the cheek (or breast) and the right shoulder of the sacrifice to the priests. With these, Moses contrived that the priests should be plentifully maintained, besides what they had out of those offerings for sins, which the people gave them, as I have set down in the foregoing book. He also ordered that, out of everything allotted for the priests, their servants (their sons), their daughters, and their wives, should partake, as well as themselves, excepting what came to them out of the sacrifices that were offered for sins; for of those none but the males of the family of the priests might eat, and this in the temple also, and that the same day they were offered."[1]

Tithes were taken from what remained after offerings and first fruits were paid. First of all, the proprietors of the land sent one-tenth to the Levites; then one-tenth more to Jerusalem; or if this city was too remote, then the equivalent of the tithe was paid in money, and this was used to celebrate the festivals in the holy city; and these feasts resembled the agapæ of the early Christians, and the love-feast of some of our modern Protestant churches. Tobit says that every three years he paid tithes to the strangers and proselytes; because neither priests nor Levites were in the city where he dwelt. Properly speaking there were only two sorts of tithes: (1) To priests and Levites. (2) The tithe applied to feasts of charity at the temple in the metropolis, or in the cities.

[1] "Antiquities of the Jews," Book IV, Chap. 4, sections 3–4.

In the payment of tithes there were offerings that accompanied them, such as:

Grain,	Fruits,
Meal,	Wine,
Bread,	Salt,
Cakes,	Oil.

These things were all common in the temple. They were sometimes alone, and sometimes accompanied with sacrifices. Honey was sometimes offered as first fruits. The Pharisees of our Lord's day paid not only tithes of grain and fruits, but also of pulse, herbs, in gardens, which the law did not require.

NOW LET US GATHER THE FACTS AND SEE WHAT MOSES TAUGHT

1. The tithe of the land and the fruit of the tree is the Lord's.[1] Farmer, horticulturist, apple man: This takes in your cereals, your fruits, that is to say, your wheat, barley, rye, corn, small fruits. Bursting granaries, cribs, fruit-bins, etc., are full of the Lord's unpaid portion.

2. If a tithe was redeemed, one-fifth had to be added to the value,[2] to make up the redemption price. What a largess of redemption money would be required of the American nation to make things right with God, not only for the robberies of recent years, but of all the unrighteous withholding since

[1] Lev. xxvii. 30. [2] Lev. xxvii. 31.

the *Mayflower* keel ground upon New England shores.

3. The tithe of the herd or flock passing under the rod is holy unto[1] the Lord. "Pass under, pass under the rod." Ah, here in the notion of a thing "devoted" is the origin of that well-known hymn.

4. If one juggled his tithe, substituting good for bad or bad for good passing under the rod, both were confiscate.[2]

5. Tithes as heave offerings were given to the Levites[3] who tithed to the priests.

6. The tithed tithe was to be tithed again by the priests, and this portion given to the high priest.[4]

7. The tithe had to be brought to the tabernacle during the existence of that institution, or to Jerusalem as in the days of the settled occupance of that city by the Hebrews,[5] the idea being to have a great, central rallying point.

8. One could not eat at home the festival tithe of corn, wine, oil, firstlings of flocks or herds, things vowed, free will offerings, heave offerings, etc., but these had to be eaten at the grand central place of meeting and by the ones appointed to consume them, during the time of national assembly and worship.[6]

9. If the distance was too great for the transportation of offerings and the driving of cattle,

[1] Lev. xxvii. 32.
[2] Lev. xxvii. 33.
[3] Num. xviii. 24.
[4] Num. xviii. 28.
[5] Deut. xii. 6.
[6] Deut. xii. 17–18.

both produce and cattle were to be turned into money and the money spent in feasting and rejoicing after arrival at Jerusalem.[1]

10. The object of this assembling and rejoicing was to teach men the love of God and the brotherhood of man.[2] As noticed above in the passage quoted from Josephus, these assemblies were to prevent the Israelites from growing apart, and from getting out of sympathy with each other; and that the result should fall out that they should be bound together by cords of sympathy and love.

11. Every third year, the whole tithe was to be laid up within the gates for the use of Levites, strangers, fatherless, widows.[3] This was probably the third tithe, which was paid every third and sixth year in every cycle of seven,[4] and the second tithe was paid each first, second, fourth and fifth year, in the same cycle. This was necessary, because every seventh was a Sabbatic year, in which there was no traffic of any kind, and no raising of crops.

12. It is expressly declared that the faithful performance of one's full duty in reference to the tithe was in order to bring down the blessing of God on the land, and to ensure the success of the labor of one's hands.[5]

13. And mark this well: In the third year of the cycle, after all the tithes have been faithfully paid, and solemn declaration has been made of the

[1] Deut. xiv. 25. [2] Deut. xiv. 23. [3] Deut. xiv. 29.
[4] "Jewish Encyclopædia," Art. "Tithes." [5] Deut. xiv. 29.

fact, and the Levite, the stranger, the fatherless, the widow have had their full portion, then, and only then, could the devout Israelite dare to ask the blessing of God on the land and upon his personal labors.[1]

SIGNIFICANCE OF THESE TEACHINGS REGARDING THE TITHE

"The tithe is the Lord's." This is the foundation principle. "The tithe of the land." Farmer, this takes in your wheat, barley, rye, flax, sugar beets, pumpkins, squashes, watermelons, cantaloupes, and so on, through all the well-nigh infinite variety scattered through the different arable regions of the country. Out of the millions of bushels of wheat and corn which are in the storehouses of our country to-day, how many millions there are that have never paid the tithe and are therefore like smuggled goods; monuments of greed, and of the willful and neglectful robbery of God, through unbelief. "The fruit of the tree is the Lord's," "holy unto Him." This takes in the cherries, peaches, apricots, plums, apples, quinces, etc., that load down the American markets with full crates, nearly every one of them containing stolen goods, tithes that are "holy unto the Lord," and have never been, nor when in the market under such circumstances will they ever be, paid unto Him, because consumed or about to be consumed by human beings not authorized to partake of them.

[1] Deut. xxvi. 12–15.

They are unredeemed tithes, and could not, under the Hebrew law, be retained for the gains of the open market, without adding twenty per cent. to their value, as making up a full redemption price. But remember: One-fifth, or twenty per cent. of ten per cent. is only two per cent.; so that in the case of redeemed tithes, the Lord only required twelve per cent. instead of ten; the reason being, that if the ancient tithes were sent to the temple, they could be sold again for gain by the ones receiving them there. The miserable moiety, the niggardly dole which the whole Protestant world pays to missions, would be doubled, redoubled and multiplied to greater than a thousandfold, if only Protestantism would pay its tithes rigorously, honestly, systematically, and fearlessly; for it takes courage to face down the mighty greeds of the past.

"The tithe of the herd." Take the exports and shipments of beef cattle, take the valuation of the shipments, the number of head in the shipments, and divide the head by ten, and multiply the quotient by the average value per head, and you will approximate the annual robbery, in America, of the treasuries of God. As an illustration, take the valuation of live stock for the entire United States, from the volume of Census Reports entitled "Wealth, Debt and Taxation," p. 27, and this is what we find:

Live stock for the year 1904, valuation	$4,073,791,736.00
The tithe	407,379,173.60

With this many millions at command, the evangelization of the world might be accomplished in ten years, with only the revenue from the tithe of America's beef cattle to pay the bills. If the millions now stolen from God were conscientiously paid to Him each year, there would be carried on in the world sorely in need of the Gospel, and in quarters where it is as yet unheard, the most stupendous religious campaign in all the history of the ages; and now that the governments of the world are getting ready to disarm, and to arbitrate, would it be too much to hope that some time in the distant future they will be sending out peace flags and peace ships full of the men and the money and the Bibles that will gospelize the whole globe in less than a generation? In fact, if all the depredations that are now being shamelessly committed on the treasuries of heaven, if this modern robbery of temples were stopped, there would not be a missionary bishop, nor a field secretary of any society soever, nor a preacher of the Gospel anywhere, who would be compelled to beg, often in humiliation, for the money theirs by right, or their society's by right; and they would be so well supported that they would not be falling out of the ranks, as many of them do now, broken in body and in brain because of needless and harassing anxiety about money. It is the cupidity and greed of the Church, and not old age that is superannuating annually thousands of brilliant men, men who, in other lines of business, could have made princely fortunes by

a few strokes of their pens or a few manipulations of money in a legitimate market. The stingy policy, which makes it impossible for the average minister to replenish his library to the extent of one hundred dollars' worth of new and fresh books every year, compels him early in life to become intellectually a waning star, and to "pass the dead line at fifty." There would be no dead line in the ministry if that ministry were supported, as God meant it should be, by the only financial system He has ever given to His Church. The miserable pittance offered to the average minister by a wealthy church insults and degrades his manhood, and our young men do perfectly right in these days who shut their ears to such offers.

"The tithe of the flock." That takes in the sheep. Every one of them on the world's broad acres ought to pass under the rod and every tenth one ought to be devoted to God. Every tenth pig in the world ought to follow; for if the tithe is "holy unto the Lord," every tenth sheep, every tenth bullock, every tenth pig, every tenth colt, is "holy unto the Lord." The fact that the prices of these animals, devoted by the sacred law, is going to selfish and secular uses, emphasizes the enormity of the robbery of God that is constantly going on.

JUGGLING THE TITHE

That was an evil practice among the Jews that is severely rebuked in the law; and it is still a

common practice among Gentiles. Our Presbyterian brother at one of the assemblies recently held in southwestern Iowa, which met in session at Council Bluffs, said that nearly all of the preachers run loan offices and loan to their laymen, because the preachers charge no interest, and the banks charge six and eight per cent. It is true in many cases that when a layman finds himself in a close corner, and mentally runs over the places where a "save" can be had, he very early thinks of his Church as an institution from which his support is or can be held back, thus forcing the minister in the case to make his lay member a loan without interest. This practice is going on, mainly for the reason that a minister of God is looked upon in some, if not in many quarters, as an easily plundered and generally unprotesting individual.

The effort that is now being made, by those who are awake on this question, to organize the preachers, so as to prevent any impositions of this kind and the injustice and hardship resulting, is commendable, and to say, "None of us shall serve unless he gets a living salary," is right; and an other plank needs to be added to this platform, namely, "None of the charges which habitually treat their ministers with criminal financial neglect shall have pastors; and said pastors will continue to be withheld until said churches 'awake to righteousness and sin not' along these lines." The congregation which habitually neglects the financial

claims of a worthy man and his needy family, when able to do better, deserves no better fate than I have suggested. This is the platform on which the Gospel ought to be allowed to stand or fall. The Church is able to pay its way. It is not intended that the Church shall be a big sponge, nor is it to be served by a band of barefoot friars, saying, "Pax vobiscum. In the Name of Mary the Mother of God, give us an alms." The Gospel deserves the abundant, overflowing, divinely legal, cornucopia sort of support, which is laid down and demanded of the people of God in "His Financial Plan," as will be fully pointed out in the next chapter. We need to be forever done with the trickery which thinks that if it owes a church it owes nothing. The criticism made by business men, too often with too much truth in the remark, is that the Church is without honor in paying its bills; and if the Church in some communities be without honor, it is equivalent to a plain declaration of financial, moral and spiritual bankruptcy. Such churches cannot have, nor need they expect to have, revivals. To add members to such a church is to spread brigandage in the kingdom of heaven.

We also need to be done with that other piece of charlatanism invented by the devil, which refuses to apply common-sense business methods to the affairs of the Church, as though material interests were up in the clouds instead of here on the earth. Aspiration may "hitch its wagon to a star," but let us remember that while the motive power to pull

may be in the stars, or above the stars, nevertheless the wheels cut tracks in plain, every-day dirt. It is a fact that if grocery establishments or banks were run as some churches run their business, said groceries and banks would break up in less than six months. We need to get over the idea that there is a necessary connection between religion and slackness; and that a pastor's consecration can only be complete or can take place when he has ceased to watch the collection basket. When he has done that, and also has ceased to inquire into the giving or the non-giving of every member of his flock, he has ceased to be a sensible man of business and is courting bankruptcy for himself and for his church. One of the great reasons for disgust that sensible laymen feel for the Church is this very laxness of the management of church affairs, a laxness which they know to be wrong in principle, and in such painful contrast with their own methods that they feel ashamed every time their eyes are turned that way. God meant, in giving His tithing system to the Church, that religious things should be managed systematically, decently, and in order. Paul means just that or he means nothing; and when God gave the Church of the Theocracy (Democracy) a tithing law, He *provided the best system of church finance that has been devised in the whole history of man.* Spell it all the way through with big letters if you want to; they would not begin to be as big as the truth they express.

Ministerial support. Study it under the old

Hebrew law if you please. The primary and fundamental support of all the ministry of Judea was on one-tenth of all the land, flock and tree productions of Palestine; the tithe of this tithe went to the priests; and the tithe of the tithe of the tithe, or the one-thousandth part of such income, went to the high priest for his support. If all of Protestantism were under one archbishop, his income would be the thousandth part of the tithe of all Protestantism's income. Taking the Methodist Episcopal Church as an illustration, the income of its membership has been estimated at five hundred millions; and the thousandth part of this would be five hundred thousand dollars; which would be his support if put on a parity with the ancient Jewish high priest. Take all the bishops of Protestantism to-day, and it can be seen how far even their support falls short of the Mosaic standard; although they are for the most part fairly well supported. In the denomination noted above, it has been ascertained that for all financial undertakings, including ministerial support and the benevolences, it is contributing annually twenty-five million dollars, or five per cent. of its income, which is just one-half of its tithe; and the constant appeal heard for money, from the leaders in that Church, which is as well supported as the best of the others, is the answer to the statement we have made, which is that one-half of this great Church's tithe is, for the present, withheld.

As we look at all the facts in our survey of Prot-

testantism, we are inevitably led to the conclusion that her ministry receive about half the salary they should. How shall the man on starvation wages be helped? If his salary, say, is five hundred dollars a year, then let him have a supplement of another five hundred dollars gathered or drawn from the tithe of the whole Church of which he is a part. Let us come to the divine order, which is Priestly Support in Plenteousness. On the Levitical basis, every minister to-day would tithe his income, and if he have bishops, the tithe thus created would support them; and if the analogy were carried out to its logical outcome, and if there were recognized among this body of bishops a senior bishop, then his support would be made up from the tithes of the incomes of his episcopal colleagues. This would be a much more practicable scheme for the support of bishops than some that have been proposed.

The tremendous import of the Law of the Tithe comes out again in its social application as that obtained under the Mosaic economy. This is a side of the tithing law which is almost unnoticed by all writers who have attempted the setting forth of the divine scheme. That is to say the second tithe, or feast-tithe, could not, as we have seen above, be spent at home, but had to be brought to a central place of which the tabernacle at first was the centre, and later on the metropolis itself, Jerusalem, "beautiful for situation,"[1] became the central rally-

[1] Psalm xlviii. 2.

ing point. The conditions which made the tabernacle a movable institution, peregrinating with the Israelites, gave way at last to fixed conditions, when the nomad life of the Jews was done away, and they had settled down into the comfortable seats of their inheritance. The administration of the tithe was in priestly hands, and was carried on within the temple precincts. It was the business of the people to bring, and the business of the priests to divide, the tithes ; and they were rendered every assistance in the disbursement by the Levites themselves, who were always looked upon as a lower order of priests ; in fact the whole priesthood was accounted Levitical, with gradations of rank up to the high priest.

It is apparent, therefore, that the tabernacle and later on the temple became great disbursing, banking, food-supplying institutions, whose business it was to feed the poor, distribute alms, and look after the general charitable business of the whole nation. We follow the analogy somewhat in taking our benevolent moneys to church, turning them over to the shepherds of the flock, in carrying them to sessions and synods and conferences and assemblies as we do, putting them into the hands of a treasurer, who disburses them, both here and beyond the seas, through the higher general office to which he is responsible. This centralization enabled the priesthood of Israel to inculcate among the people, in a tremendous way, the necessity and the blessing of giving. In fact, we have strong reason

for believing that the lesser Levites, scattered through the forty-eight cities which they owned, were in the habit of forming schools of instruction for the people; and these schools became seminaries of instruction in giving and in righteousness; the Levites always insisting that "the tithe is the Lord's," a sacred, holy, devoted thing, not to be meddled with for any selfish, secular purpose whatsoever. "It was also a provision in the law," says Geikie, "that there should be no poor in the nation;" and Moses set forth in his law a science of political economy, which should attend to taxation, forbid the taking of interest on loans, and relieve all distress out of the joyfully given, the shoutingly given, tithes.

It was doubtless designed of the Lord that this colossal system of benevolence should first of all be established on a granite foundation in the Holy Land, and then, because of the abundant resources provided by the tithing system, commence the evangelization of the whole world with the good news of a Messiah to come. If the Jews had been loyal to this message, just that very result would have followed. They had a theocracy (democracy)—a democracy backed up by the Word of God, they had the great campaign idea of the unity of God, which, once grasped, leads to that other idea, the unity of the race; believing in one God as opposed to many gods; and in their campaign with the Presence before them and the Scriptures in them, with the divine Spirit invigorating and making powerful the

Word, so that in the hand of that Spirit it became a sword; and with a financial system to provide the sinews of war that nothing could break down, the Jews, with all their talent for organization, their swiftness to acquire new tongues, their enthusiasm that nothing daunts even yet, could have started on their victorious march for the spiritual conquest of the whole world. They had the slogan of their race, "In Abraham shall all the nations of the earth be blessed."

But alas for the defection of Israel! Alas for their awful blindness! This magnificent program of world-conquest was spoiled by idolatry and by covetousness; and the spoiling is still going on; but thank God the Church of the living Christ is waking from her defection; and Jew and Gentile together are now pressing back to the oracles of God. Woe to Protestantism; woe to the Greek Church, woe to the Church of Rome, if any or all of them fail to provide even now, ages after it was meant to be accomplished, the money that is the sinews of war to God, to carry on this program of world-conquest in world evangelization. Better than "a cycle of Cathay," better than "a hundred years of Europe," better than an indemnity-bought group of Philippines, better than the carving out of "spheres of influence in China," better than the conquest of the Antilles, better than the awakening of China from her age-long sleep, better than the political awakening of the whole world and the disarmament so long contemplated and accomplished

with the dilatoriness of suspicion; better far than all of this will be the awakening of the Church herself, putting on her beautiful garments of righteousness, and putting her hand, fairer than the bejewelled hand of an empress, into the purse she has been filling for ages, forgetting always before that the hand must be withdrawn again, and withdrawn many times, and each withdrawal bringing forth a handful of gifts until God "opens the windows of heaven and pours her out a blessing such as there shall not be room enough to receive"; for the Church from Christ till now has never given freely enough to claim the fullness of the promises of God; but when the day of fully opened treasuries comes, which means the day of fully opened heavenly windows, the Church, transfigured and overwhelmed with the glory she shall receive, will pray, "O God, stay Thy hand."

HOW TITHING WAS INTENDED TO BRING OUT THE BROTHERHOOD OF MAN

The observations of Josephus, which the reader will now be able to review more appreciatively, standing as they do at the head of this chapter, need more elaboration in order to set forth in clear light the full force of what he says and what the Scripture implies. Under the provisions of the Hebrew law, we have seen that the worshipper could not in his own home consume the feast-tithe; for it was understood fundamentally and primarily that every one paying the feast-tithe

must go to Jerusalem to share it with the others. This was, as we have seen, to establish bonds of acquaintanceship and kindliness and brotherhood among the children of Abraham. Josephus says that any other practice would have permitted them to grow apart; and the social life of the nation therefore was conserved by the tithing law in a wonderful and striking way.

The law served as a corrector of enmities and jealousies and petty spites, and cured the disease of unfriendliness, caused often by lack of acquaintance; for acquaintanceship tears away the shroud from a dying brotherly spirit, makes it live and move and have its being. There were never meant to be any social wallflowers among the Hebrews. Even the captives from the wars, and the slaves brought in or purchased by the Jews, might become proselytes of the faith; and indeed, every three years, did share in the social and friendly joys of the Tithing Feast. We can only imagine what rare friendships were contracted, with such opportunities as were furnished by the pilgrimages to Jerusalem. Communion, lexically, the "sharing of another's bread," national communion, received from the feast-custom, for which the feast-tithe provided, a tremendous impetus. The great gatherings at Jerusalem taught, as nothing else has ever done in the memory of man, the common brotherhood of humanity and the humanity of brotherhood; and the holy sacrament, instituted by our Saviour, grew out of, and was fully explained by,

the great Jerusalem feast. The love-feasts or agapæ, instituted by the apostles for the early Christians, were simply the tithe-feast at Jerusalem, modified for transportation over the whole world. Woe worth the day which witnessed in many places the dying out of these old love-feasts. Every third year the tithe was to be used in extending the feast, not only to Hebrews but also to the widows and orphans, to the strangers, and to the needy; and this third tithe, as indicated, a feast-tithe also, was laid up in the Levitical cities throughout Canaan. Some have disputed the necessity and the existence of this third tithe, but a little reflection will show its reasonableness and its absolute necessity. The second, or Hebrew feast-tithe, was all absorbed in providing for the annual national festivals at Jerusalem; and if it sufficed only for that, how could it be expected that it would supply also all the multitude of widows and distressed and orphaned and strange people in the Holy Land, who were a constantly increasing multitude. Another and third levy was plainly unavoidable; and Josephus says it was levied every third year, in addition to the other two tithes which were consumed in the manner we have seen above. Thus we see how reluctant men have been, and still are, to believe in the kind of generosity God expects of His children.

Think of all that these things mean, ye tired business men, ye weary mothers with sick babies that might be cured with an outing. Not only

was there the pilgrimage to Jerusalem, kept up from year to year, but every third year there was a national romping time, a season of jollity, to be spent, not in hard toil and in getting money and buying houses and lands, but in feasting, merry-making, visiting and rejoicing. This happy privilege was to extend to every nook and corner of Palestine, and was to reach, absolutely, every one within the confines of the Holy Land. None might hide from it, none might be denied it. What an undoing of heavy burdens, what an unbending of backs growing bent with heavy labor, what a checking of rapacity. To no other people as to the Jews was a way provided to break the chains of business and taste the pure joys of an annual vacation. Each Feast of Tabernacles was a camp-meeting with religious exercises, and every third year came such a Chautauqua and outing as reached everybody, even the toiling slaves. If captives ever prayed for continuance of slavery in olden time I think it must have been that they prayed to be taken as captives to Palestine to enjoy some of the good times there. Avaunt, ye people who say that God takes away all the pleasures of life when He removes our sins. Sin is all that He takes away. Upon no page of history anywhere is it written that any nation had such gigantic diversion provided for it as God contrived for His people under the Hebrew law. The twentieth century was anticipated and was outrun ; and regulations were made three thousand years ago that were much in advance of the times, and matched

up with our own age and actually outclass it. We shall have to run far to catch up with it,—into century twenty-two, I am afraid. Thomas More did not dream half so successfully about a wonderful new "Utopia" as did Moses; and the difference is, that Moses lived on the edge of the fulfillment of his dream; and the memory of Thomas More still waits for the realization in full of his dream of England as a political and social Paradise. Jerusalem the Holy was to the Jew his Geneva Lake, his Atlantic City with that city's wickedness left out, his Ocean Grove, his Bay View, his Lake Chautauqua; and if he desired to taste the breezes of the ocean they were always within hail; and if he wished to see one of the most beautiful lakes in all the world, he only had to take a little journey from Jerusalem to "Galilee, sweet Galilee," to realize all his longing to come in touch with the bosom of Lake Gennesaret. What would have grown up at Jerusalem under the operation of this law, continued until now, only a kind heavenly Father knows.

What if the third year tithe were an institution of the Church to-day throughout the world; what if every widowed one, every orphan, every stranger, were sought out periodically after the manner of the ancient Jews, and the world-tithe of the Church used in relieving the distresses of them all? Such a shout would come from heaven and earth together that the noise of the rejoicing from the skies might commingle itself with that here below.

My Lord delayeth His coming because the tithes have not been brought in. There were in those ancient days no wailing notes, no minor strains in the praises heard at Jerusalem and throughout Canaan. It was to be a symphony of rejoicing to which there should be none to contribute the sound of weeping to mar the strains. It was meant to be a sweet, full, rich free tide of rejoicing, a proclamation of liberty to the captives; and no footsteps of oppression were to echo along the corridors of the temple of God, which temple all the land became.

HOW THE TITHE WAS INTENDED TO DESTROY HYPOCRISY AND TO DOWN COVETOUSNESS

It is expressly declared in the Scripture law of giving that the faithful performance of all the duty connected with the tithe had for its ultimate aim the calling down upon the land of the blessing of God; and that blessing is promised in the same connection on the labor of the faithful tither's hands. Here we moderns will find the secret of many of our failures. We have not taken God into partnership with us, as did the faithful Jew. Man of business, heavy of heart, with failures behind you and threatened failures in front of you, *have you paid God His tithe?* "The tithe is the Lord's. It is holy unto the Lord." Perhaps your robbery of this sacred fund, if you have robbed it, is the cause of your present lack of success in business. If the Jew had no right to expect the favor of God

on the planning of his brain, and the effort of his hands, how can you? It was provided in the law that at the end of each third year the Jew should sit down to self-examination and ask himself whether all his tithes had been duly and truly and conscientiously paid; and if he could say, "Yes," and only when he could say, "Yes," could he dare to go into devout prayer to God for His blessing on the land. Failure to pay the tithe was a barrier to prayer, and left brazen skies above the head of the Jew who was covetous and unfaithful. Ah, how about the modern day collection basket? God despises stinginess and punishes it the same way He did of old, by making prayers unanswerable that do not spring out of a life that pays the tithe. Do you think God has any more patience with meanness of this kind of robbery to-day than then? Some of your prayers, dear reader, do not go above your head because they are weighted with covetousness and disobedience; and they will never go towards heaven at all until they get wings made of greenbacks. The millstone of robbery sinks a prayer to the depths of the sea of oblivion; but the utterance of a prayer backed with faithful giving freights it with the incense of true worship sweeter than the spices of "Araby the blest."

In this connection and as introductory to what I have to say in Chapter IV, let me say that in my opinion the discussion of several questions is full of profit, all of them appropriate to be introduced here; such as: "Should preachers own property?

Should they have moderate, large, very large salaries? Should they have comfortable homes? Should they have a plot of ground for a parsonage garden, owned, either by the church they serve or by themselves? Should they have an income beyond what the church affords?" All these questions are answered fully and satisfactorily in the Word of God itself and in His legal setting forth of His Financial Plan. Introductory, therefore, to the next chapter, and preparing the mind of the reader for what he will find there, let me say that a minister of the Gospel is supposed or required to give up all things that are of an unholy or entangling nature, in stripping himself for the ministry. Let it be remembered, however, that if this stripping is not wisely done, he will handicap himself with another entanglement fully as mischievous in its results as financial profit-burdens may be, namely, grinding poverty. This is sometimes the very handicap which dwarfs the development of the family mind, compels the family wardrobe to shabbiness, forces the father into retirement while still in the plenitude of his powers and leaves him, morally and intellectually speaking, as juiceless and insipid as the orange one presses and then throws away.

There are more handicaps in extreme poverty than in comfortable competency; and the man who makes no provision for the proper clothing and educating and bringing up of his children is as criminally negligent as the church which fails

of its own accord, even when able, to cheerfully make all ministerial duties possible for its preachers; men who ought to be the best paid men of the community and are usually the poorest paid. The reason of this neglect in part is that the Shadow of Rome has been athwart our path in the past, and that shadow has never wholly retreated from about us. The minister with a big family and a small salary is often in the greatest entanglement of all, his debts, which are like a millstone about his neck and all but crush his heart; and a pastor in debt, who is the unfortunate curate of a church that, to use the common phrase, is "always behind" on his salary, has a weight on his heart, that of a debt that is not his, but another's, and the tithe thus withheld kills the life of the Church and still further burdens and discourages the pastor. This is the day of high salaries, excepting the preacher's; of high priced provisions, to the very man who, by reason of his circumstances, ought to find them the lowest. A man cannot live on the salary of ten years ago; for prices have advanced, and are still soaring beyond the prices of yore; and the ministerial wage, like a bird of flight with its wings cropped, refuses to rise, and clumsily tumbles about on the earth, slippery, like a fresh caught trout, it is true, but, like the trout, held down by sitting on it if need be; for there is always at hand some self-constituted "watch dog of the treasury." While labor salaries have been going up with the standard of living, an iron hand of mistaken theology,

blundering finance and wicked covetousness has refused to let the preacher's compensation keep pace with the salaries of other men, or with the risen standard of living; and the consequence is, that men are every day being forced out of the ministry, who, given the proper conditions of comfort and independence, would be good for ten, twenty, even thirty years of mental and spiritual activity. Most superannuations at forty-five or fifty years of age are due to the Church's cupidity, and to her blindness in not recognizing changed conditions.

"But a minister ought to expect certain hardness." Yes, but not hard-heartedness in the Church. Yes, but not when hardness is unnecessary or when hardness shown to him would be criminal. Some have the idea, as I have noted elsewhere and criticized in Chapter IV, that a minister is a sort of genteel beggar; a mendicant going over the country with a shaven poll, barefoot, with a rope tied around his loins, haircloth next his skin, and a wooden cup tied to his girdle in which he is to receive alms. That conception of a priesthood belongs to India, whence, I believe, it was imported to Rome; and such a conception has more of fakirism in it than anything else. Whence came this false notion of penance and asceticism? Not from the teachings of Jesus; for a faithful band of holy women came to His rescue and out of full purses paid the bills of His holy campaigns. The New Testament, it is true, does not justify James

and John for desiring to call down fire from heaven on the heads of the Shechemites who would give neither bread nor water, nor sell bread, to the hungry Jesus at the well; but remember that neither does the New Testament justify that deprivation which in this instance brought hot anger to the soul of the faithful John. "But they went without purse or scrip." Yes, but they went among Jews who had been taught for generations to tithe their incomes to the ministers of God. Hear Philip Schaff on this point: "After the Exile the Mosaic prescripts were enforced with great regularity."[1] He says moreover: "The apostles never mention tithes because that in their time the voluntary offerings of the members still sufficed for the want of the Church;"[2] so that from the Return from Babylon, and during the period of five hundred years and beyond, there had been a constantly cumulative and cumulating compliance with the tithing law; and in the days of Jesus the Pharisees went beyond the requirements of Moses and of Ezra and tithed even garden produce, exempt under the old law, as the Rabbins themselves have confessed. It was after the Apostolic Church was established long after, that it became necessary, on account of the growing laxity, to mention and to enforce the old law of the tithe.[3]

The idea of priestly mendicancy came in the time of laxity when the corruption of the world and the

[1] "New Religious Encyclopædia," Art. "Tithes."
[2] *Ibid.*
[3] *Ibid.*

general closing of purses amounted to an awful sacrilege. Now that the Church is awakened and immorality in vast communities no longer drives men into the solitide of the desert, we still have those who keep up the old apostasy, which was itself the child of apostasy, and insist that the minister of God is a mendicant, and ought to go in shiny Prince Albert coat and in frayed out ill-fitting dress coats that have been thrown away by other people. Out upon such impious misinterpretations or, rather, such willful ignorance of Scripture, which makes it plain that God's man both needs and deserves, and ought to receive the very best; and receive it, too, in all abundance and plenteousness. Wesley felt the influence of Rome when he used to go into the orchard, lie upon the ground, and wake in the morning with his hair frozen to the soil. Luther had the ascetic notion, a perverted one, when he fasted to excess and at last, in a paroxysm of hallucination, threw his ink-bottle at the devil who was tormenting him. The same thing could be repeated by ourselves, ink-bottle and all, if we would fast to excess of bodily weakness as did Luther. The same may be said of St. Anthony. I have no doubt that the peculiar psychological condition, in which he saw wild and alluring forms about him, was the result of excessive fasting, excessive wakefulness, and the resulting bodily weakness; and it was the first stage of dangerous lunacy, due to muscular collapse and unnecessary nervous overstrain. This

physiological phase of the subject, joined to the psychological, will also probably explain the incident in which St. Dunstan is said to have wrung the nose of the devil with a red hot pincers, until his Satanic Majesty roared for mercy. The better understanding of the Gospel and of the laws of health, and especially of the teachings of modern day psychology, make it clear what a mass of gammon and of sanctified tommyrot passed under the name of the miraculous during the Middle Ages and on down to the Lutheran Reformation. Men are led to wisdom nowadays in seeing that God is best pleased by taking good care of, clothing well and feeding well, the bodies He has given us; that these bodies are the temples of the Holy Ghost and, like temples, must be kept in shining repair. Humility is not a flower to bloom on a bruised and bleeding stem; but, as you would raise roses from well tended and well watered stocks, so you will get the best service out of men when their minds are free from the crazy hallucinations of overfasting, who are in health, every nerve throbbing from well fed vitality, and who have no unnecessary financial worries to make them serve tables and which harass them into premature superannuation and decrepitude.

I hear it said that a minister should not own property because such ownership might engender temptation; yet I see the layman who makes the criticism willing to stand any amount of tempta-

tion of that kind, and pluming himself to think that, unaided of God even, he can successfully withstand it. Then again I see some preachers improvidently throwing their money to the birds in unwise spending upon themselves, a spending that sometimes is misnamed benevolence; and as they come to their death beds saying, "the Lord will provide," forgetting that His provision was during their own lifetime, when they were receiving salaries to take care of and husband; forgetting also that God nowadays often provides for His ministers with cheap Dakota land, with cheap life insurance, with cheap land in Wyoming or in Alberta, and has given them brains to carefully plan such investments, as well as other legitimate ones that I need not name. And I think when I hear of all this how badly we are in need of the operation and careful observance of the system God has provided. What that system is, how it operated, has been shown in part; and inferentially, how it would operate now, if put into full force, and what were the problems in Moses' day to be met and overcome, it will be the province of the next chapter to show.

IV

THE PROBLEM OF MINISTERIAL SUPPORT (B. C. 1500)

CONTRARY to much modern teaching, and utterly subverting the idea that God's ministers are to live in genteel or semi-genteel, or subgenteel poverty, is the story of the priesthood and of priestly support, found in the Pentateuch, illustrated in the historical books, enforced with warnings and threatenings in the books of the prophets, endorsed by Christ, illustrated again by St. Paul, who points out the grand, ever-gladdening truth, that *Christ, to-day, in the heavens, as priest for the race, is the receiver of tithes from all His Church, the Church that He has redeemed with His own precious blood, the Church which needs the tithes to-day to carry on His work victoriously, and to rob it of them is directly to rob Jesus and leave Him empty handed in the skies.*

The whole discussion of tithes and offerings pivots itself about the idea of ministerial support; and I say again, as I did in the preface to this book, that the problems of B. C. 1500 are the problems of the twentieth century. The Hebrew conception is that God is honored by honoring His

ministers. I present herewith some studies in the books of Leviticus, Joshua and Numbers, with exegesis and commentary derived from many sources, including my own thought; for some facts were so plainly inferable from other facts that it has needed only a little common sense to point out the necessary connection. Philo Judæus, Josephus, the Talmud and the Jewish Encyclopædia are especially valuable in elucidating the parts of the above mentioned Scriptures that deal with the question of priestly support. To Philo first of all we will direct our attention, since what he has to say may well serve as introduction to what other writers have said.

His remarks as to "the kinds of animals fit for sacrifice" are significant. Of birds, he says that only the turtle dove, gentle and loving solitude, and the pigeon, gentle and gregarious, could be used. Animals such as oxen, sheep, goats, gentle, herbivorous, could be offered, but had to be scrutinized most carefully for blemishes. Some of the victims were offered every day, others at the new moon, others still at the full moon, and some on days of fasting. Every seventh day a double number was sacrificed. Incense was offered twice every day, at sunrise and at sunset. Loaves of bread were a symbol of temperance, frankincense stood for economy and temperance, salt denoted the duration of all things. There were three classes of victims:

(1) Whole Burnt Offerings.

(2) Offerings for Preservation.
(3) Sin Offerings.

The whole victim denoted "many things instead of one, one instead of many." The male victim denoted domination; the female, passiveness. The hands were placed on the victim's head, to denote action without reproach. The blood was poured round the altar in a circle, because a circle is the most perfect of all symbols. The belly and feet of the victim were washed to denote purification from appetite.

Offerings of Preservation:

These were fat, the lobe of the liver, the kidneys, and were for the altar. All other parts were for a feast for the sacrificer. The fat was offered because it was the richest part; the kidneys, because adjacent to the source of the life-principle.

The priests were to partake of all the fat, likewise of all dough-offerings. First fruits were very plentiful, and sacred to priestly and not to Levitical uses. Wine was brought from every wine-press; and there were thousands of them in Judea. Wheat and barley came from every threshing floor; oil from all olive trees. Eatable fruit from all trees. Every orchard paid its tribute. All first born males of all clean land animals were the Lord's. Thus, the first born calves, the first born lambs, the first born kids, were the Lord's. There was a money ransom for all

Young horses,	Young camels,
Young asses,	And similar beasts.

Philo says that the Jews bred these animals in numbers so vast that in the rearing of them they outclassed every other nation; and may we not say that this outclassing resulted from the special blessing of God, on the labors and sacrifices of those who were faithful in dividing with Him?

The first born of children were redeemed at a fixed price in money, an equal sum for poor and rich, a sum in the power of every one to give, and, I may add, teaching that in the divine theocracy which God established, which is only another name for democracy, the redemption of the first born shadowed for this great truth that, before the law and before God, "all men are created free and equal." Then Philo adds:

"But the men of this nation contribute their payments to the priest with joy and cheerfulness, anticipating the collectors, and cutting short the time allowed for making the contributions, and thinking that they are themselves receiving rather than giving; and so with words of blessing and thankfulness, they all, both men and women, bring their offerings at each of the seasons of the year, with a spontaneous cheerfulness, readiness and zeal, beyond all description." [1]

Alongside of the above particulars given by Philo Judæus, let me subjoin some facts collected by Ewald, in his "Antiquities of Israel," pp. 298–306, as follows:

The priests were not to devote themselves to the

[1] Philo Judæus, "On the Rewards of the Priests."

cultivation of the soil, nor to external acquisitions, but were to live upon tithes, offerings and perquisites of their office. The inferior Levites were scattered through the whole country, and on them devolved the duty of collecting tithes, which were paid at will at the local towns, and every third year all tithes that might have remained unpaid were paid in full. The first fruits were too holy for man's use, and belonged to God. All the products of the soil, including oil and must, were to be brought. The corn just threshed at the barn-floor, a cake of the first dough, all first born males of sacrificial animals had to be brought. The first fruits were given to the priests, and not to the Levites inferior. Deuteronomy adds to the other tithes the fleece of the first shorn sheep. All the booty of the wars was subject to subtraction of the five hundredth part for the Lord, to be taken from the warrior's share; and one part in fifty from the booty of the rest of the nation, given to the inferior Levites. This applied to living booty. All that was metallic passed direct to the priests, not for their support, but for the endowment of the sanctuary.

Poll tax was paid by all above twenty years old and amounted to a half-shekel of silver.

All first fruits, as noted elsewhere, and iterated here, came to the priests, and not to the ordinary Levites.

Other perquisites of the ministerial office were shares in the sacrifices, which, as Philo Judæus

notes, in the case of the Offering for Preservation, all belonged to the sacrificer at the altar, except the fat, lobe of the liver, and the kidneys; and this would provide a rich feast for those allowed to partake of it.

Another perquisite of the priests was the skins of the animals for the burnt offerings. These, says Philo, were "an incredible multitude." The leather industry in Palestine, an industry which reached out all over the world of the Romans, was helped by the sale of these skins, to be manufactured into the common leathers of commerce. Ewald remarks that the skins from all other animal sacrifices were also, probably enough, the perquisites of the priests. Again, from all animal offerings, from animal guilt offerings and from all expiatory offerings except of the two highest grades, the priests received all the flesh except small altar pieces. All the corn and flesh portions of the thank offerings might be eaten at home. All of the foregoing eatable things, except the last named, had to be consumed in the forecourt of the Holy Place. None of their lodgers could partake of these things.

Forty-eight small towns with their open spaces where their cattle might be pastured, and where they might raise a surplus of cattle to sell for sacrificial purposes, were a part also of the gracious gifts of the theocracy to the ministry that served it. In other words, at the direct command of God given to Moses, and fulfilled by Joshua

after the Israelites were settled in Canaan, forty-eight cities, six of them cities of refuge, were given to God's ministry, cities which were theirs by inalienable right, and in case any Levite fell into misfortune, and had to mortgage or sell his home, it came back to him or to his heirs in the "Day of Jubilee." Ewald remarks that the common extending out from these priestly towns stretched from it a distance of two thousand ells. Finally the Levites, in the days of the kings, when the theocracy (democracy) was broken up, were dispossessed of their God-given possessions, the Levitical cities, and were crowded into the small kingdom of Judah, where estates were assigned to them. It must be noted, also, that so long as the Levites remained in their towns, in their palmy days, they had the privilege, if they desired, of keeping roomers or lodgers in their homes, to enjoy the revenue therefrom.

NAMES OF THE CITIES OWNED BY THE LEVITES[1]

1. Hebron.
2. Libnah.
3. Jattir.
4. Eshtemoa.
5. Holon.
6. Debir.
7. Ain.
8. Juttah.
9. Bethshemesh.
10. Gibeon.
11. Geba.
12. Anathoth.
13. Almon.
14. Shechem (Mt. Ephraim).
15. Gezer.
16. Kibzaim.
17. Beth Horon.

[1] See the Book of Joshua, chap. xxi.

18. Eltekeh.
19. Gibbethon.
20. Aijalon.
21. Gathrimmon.
22. Tanach.
23. Golan.
24. Beeshterah (Ashtaroth).
25. Kishon.
26. Dabareh.
27. Jarmuth.
28. Engannim.
29. Mishal.
30. Abdon.
31. Helkath.
32. Rehob.
33. Kedesh in Galilee.
34. Hammothdor.
35. Kartan.
36. City of the Gershonites.
37. Jokneam.
38. Kartah.
39. Dimnah.
40. Nahalal.
41. Bezer.
42. Jahazah.
43. Kedemoth.
44. Mephaath.
45. Ramoth in Gilead.
46. Mahanaim.
47. Heshbon.
48. Jazer.

The Bagster Bible in a marginal note on this list of cities[1] asserts, I know not on what authority, that the suburbs or environs of these forty-eight towns were divided, for the first 608 yards from the walls, into spaces for barns, gardens, etc., circling the cities, and the next 1,208 yards, to the outermost part of the circle enclosing the first, were for pastures and vineyards.

It is amusing to see what hard work some of the commentators and scholiasts have made of a very simple matter. Rosenmueller, in his "Scholia in Vetus Testamentum,"[2] which he wrote in very concise and for the most part in rather elegant Latin, has the following to say in regard to

[1] See the Book of Joshua, chap. xxi.

[2] See his Latin notes on Numbers xxxv.

the Levitical suburbs, which I translate for the benefit of the lay reader who may have neglected or forgotten his Roman classics:

"For it is the empty space, 'Migrash,' which surrounds the city, the suburban ground, from 'Garash,' which does not occur in the Old Testament, unless with the sense of expelling, throwing out, and indeed has obtained the cognate idea of leaving empty; whence it is to be reckoned that 'gurash' means empty, bare (Ezek. xlv. 2). 'Migrash' refers to the void space in the neighborhood of the temple. That space, outside the cities, is given to the Levites for this end, that the tithes of the flocks and herds granted them by law should be able to feed in the pasture land every day until the time of slaughter (verse 3).

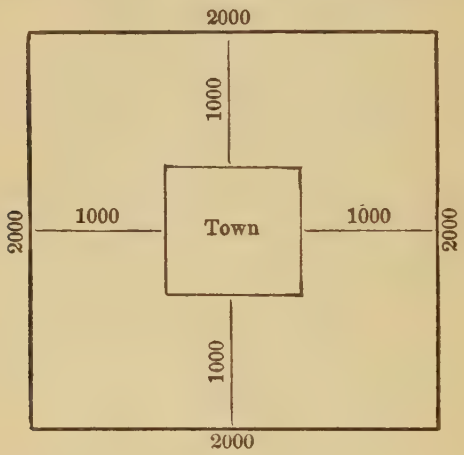
"3. 'V 'Lirkusham,' 'and their possessions.' 'R 'Kush,' on the whole, although it generally denotes property or possessions, specifically, as here, denotes any flocks and herds soever, in which the riches of the wealthiest ancients consisted. (Compare Gen. xiv. 11, 21; 1 Chron. xxvii. 31.) The particle 'l' prefixed to the words in the latter clause must be translated 'for.'

"4, 5. And whatever reaches to the void spaces of the towns, which you owe the Levites, this should extend outside the wall of the town (mikirhiov—from the wall of the city) a thousand cubits. Forsooth, you shall measure outside the town on the east side two thousand cubits, just as many on the south, west and north. Moreover, let

the town itself be in the midst. Thus let be the open space surrounding all cities 'alpayim bamah,' 'two thousand cubits,' that is, twice a thousand cubits. (Compare Ex. xxvi. 8.) 'Zeh,' sc. 'mad,' 'this shall be the measure.' This passage especially has troubled the commentators. For in verse 4 the suburban measurement is put at a thousand cubits and verse 5 puts the same measurement at two thousand cubits. The Talmudists are accustomed so to reconcile these two verses that they are wont to say, 'Migrashim,' 'the places nearest the cities,' which serve only for a place for walks, for washing, and for human recreation, and this to have been to the extent of one thousand cubits. But beyond this, to have been other spaces, contiguous, extending another thousand cubits, and in these, the Levites could plow, sow and plant vineyards; and, therefore, those spaces joined to the former, truly to have been two thousand cubits in the whole extent of ground. But this comment of the Rabbins the commentators for the most part have justly disproved since only ground for pasturage was given to the Levites. Others think, in verse 4, only sacred cubits are to be understood (1 Kings vi. 2; vii. 15).

"Verse 5. Moreover, the common cubits are less than these by half; from which standard can it be gathered, Moses speaks, now of the sacred, and now of the common cubit? Then the sacred cubits are made use of at all events for the measurement of sacred structures and edifices, not, surely, for the

measurement of vacant plots of ground; so that we here pass by other explanations less probable. The simplest method of reconciling verses 4 and 5 seems to be this,—to define the distance from the walls of a city as extending a thousand cubits, and twice a thousand in the circuit on every side, that is, in all, 8,000, as this diagram shows:



"Whence it appears that any one side of the suburbs is twice as long as a line drawn straight out from the city, which is 1,000 cubits (verse 4), and there are left on the several sides exactly 2,000 cubits; and so there is no need, as when the LXX, in verse 4, instead of 'eleph,' say we should read 'alpayim,' as verse 5 has it. For because that translator rendered δισχιλίους πήχεις, scarcely can it be doubted that it was made thus for the sake

of removing a difficulty. But truly, all ancient commentators, and the Samaritan text, agree with our Hebrew text. To it, however, Josephus seems to be opposed who says ('Antiquities,' Book IV, Chap. 4, sec. 3), concerning the cities of the Levites, 'These things God enjoined upon the (Hebrews) that they should assign to the Levites forty-eight good and choice cities, and the ground round about they should assign to them to the extent of 2,000 cubits.' Similarly Philo ('De Proemiis Sacerdotum,' Vol. II, p. 236, edition of Mangey) said: 'The Levites received forty-eight towns, and in the suburbs, empty fields for an extent of two thousand cubits, for the pasturage of their flocks, and for the uses necessary for the towns.' But Philo, at whatever place, evidently follows the LXX, and Josephus, in this passage as in very many others, has followed the same LXX." (Rosenmueller, "Scholia in Vetus Testamentum," on Numbers xxxv.).[1]

In order to get the full force of all the discussion that goes before in this chapter, it will be necessary to recapitulate a little; and I shall do this by asking the reader to take a look at

THE LARDER OF A MINISTER OF GOD, B. C. 1500

If he wanted it, he could have every day fresh beef, mutton, in all the abundance that the heart could desire. His lard jar was full all the time of

[1] This shows a tinge of the unbelief men have felt as to the bountiful provision God made for His ministers.

the choicest fat, shared by him with the Lord in certain kinds of sacrifice. His lard was not lard, since that was forbidden to Jews, but consisted of the choicest beef suet, or else of choicest olive oil. As to bread, his was the first dough of bread when about to be baked. As to drink, there was never a wine-press but what it sent its first fruits to the priests and Levites, and since there were thousands of wine-presses, the quantity was enormous. It consisted of the unfermented juice of the grape, since it was a first fruit, brought in at once after pressing. Moreover, every minister had a wheat bin and barley bin, into which he put the first fruits of the grain fields. This was also in enormous quantity. There were thousands of olive groves in Palestine, and the first fruits of these were brought in, and there were jars and jars of olive oil and of olives, in the minister's larder. Not only this, but there were catable fruits from all the trees, and the first fruits of apples, pears, peaches, plums, apricots, cherries, and so on, in great variety and abundance poured into the minister's larder. It was always full, and abundance of all these things rolled in like the waves of the ocean, overwhelming the ministry so that special storehouses had to be built to accommodate it.

THE MINISTER'S PERQUISITES

All first born males of all clean land animals were the Lord's. Philo says[1] that young horses,

[1] "On the Rewards of the Priests."

young asses, young camels, and multitudes of similar beasts, not named in the Bible, were bred and brought in incredible multitudes to the tithing cities, and if redeemed by their owners, one-fifth was added to the redemption price. Your minister of B. C. 1500 was never unprovided with plenty of money, or with the means to be converted into money. The first born children were redeemed from the Lord "at a fixed price . . . an equal sum for poor and rich, a sum in the power of every one to give," and as the first born in this prolific nation were very many, an immense sum went to the ministry from this source. Moreover, the later law in Deuteronomy gave to the ministry the fleece of every first shorn sheep, and every flock in all the Palestinian world contributed this fleece, easily converted into money. All the booty of the wars was subject to the subtraction of the 500th share, to be taken from the warrior's part. This applied to living booty, and the fiftieth part of all the rest of the nation went to the inferior Levites. All that was metallic passed direct to the priests, not for their support, but for the endowment of the sanctuary. Hence it is that here we have strong Biblical argument in favor of endowment for churches. Poll tax, mentioned above, amounted to a half-shekel of silver, and was paid without exception by all above twenty years old. First fruits, it must be remembered, were the special perquisite of the priest, and not of the ordinary Levites.

OTHER PERQUISITES OF THE MINISTERIAL OFFICE

These were: Shares in the sacrifices, which, in the case of the Offering for Preservation, consisted in the entire victim, except the fat, the lobe of the liver, and the kidneys. The skins of all animals which were burnt offerings belonged to the ministry, and could be sold to the leather trade for whatever price was offered, just as skins are sold to-day. If we add to these the skins of all other sacrifices, which in all probability also belonged to the priests, and to the Levites, an enormous sum of money is indicated, money, too, which had ten times the purchasing power then that it has now.

THE PARSONAGE OR MANSE OF B. C. 1500

Forty-eight towns belonged to the Levites, in fee simple; and could not be coerced from them at all. If misfortune compelled a Levite to sell his home, it reverted to him and to his heirs in the Year of Jubilee. One could imagine even now the burst of rejoicing among the sons and daughters of unfortunate Levites when the Trumpet of Jubilee gave them back their ancient patrimony, and home was home and theirs again, perhaps after the lapse of forty-nine years. Should preachers to-day own property? This is pretty well answered, I think, in the divine directions in regard to his ministry of B. C. 1500. The towns in these Levitical cities were to be goodly towns; and if we reckon each one of them as being a half mile in average di-

ameter, and circular, then the acreage lying outside of the walls for the first 1,000 cubits would comprise 563 acres in the circle which embraced the town; and if the area of the town itself be deducted, the net acres outside for walks and groves and barns and gardens in the forty-eight towns would be 27,024. In the outer thousand cubits, the acreage would be 900 acres, suburban to each city, net; and the grand total of pasturage acres would be for all the forty-eight cities 43,200 acres; the grand total acres for gardens, groves and barns, walks, bowers, etc., would be 69,224. This settles effectually the question as to whether it is allowable for a minister to own a house and a little farm.

I have a few words of criticism to offer on the view of Rosenmueller that the shape of these Levitical towns was necessarily square, in order to account for the measurements of 1,000 and 2,000 cubits without contradiction in verses 4 and 5 of the passage quoted above. Who of all writers, let me ask, have been more competent to the settlement of questions like this than the Rabbins? The Talmud is an invaluable treasure house of Hebrew lore,—tradition, exegesis, commentary, history, biography, psychology, higher criticism, poetry, pure literature, all in one great conglomeration; and some time when some one shall have the courage to edit the Talmudical library, without doing so as a traditionalist, and shall separate the wheat from the chaff, the gold from the dross,—and the wheat and the gold would fill many gran-

aries and many treasure houses,—then and not till then will we be able to come to a just appreciation of the value of the Talmud. Meanwhile, what we know of it now is found to be reliable in many particulars in unfolding obscure portions of the Word of God; and I venture to say that when the day of scientific and really critical editing comes, much light will be thrown on the whole question of the administration of the tithe, both in Mosaic and in later rabbinical times, and that some things in the tithing system that are now difficult of explanation will have much light thrown upon them by what the Talmud, even the Babylonian edition, reveals. Why Rosenmueller's contradiction?

Moreover, while we notice the abundance of all tithes and offerings, let us not forget the spirit in which they were offered; not with the spirit of niggardliness, not with a feeling of doubt, not with a dejection which says of a dollar with a sigh, the best of friends must part, but a spirit which was truly "hilarious" (Psalms), and which shouted, "Hallelujah," "Praise ye the Lord," when the tithes were brought in. Imagine the scene, then, when the tithe of the herds was brought to the tithing cities, or was converted into money to send to Jerusalem, or after being fed on the rich pasturage of the Levitical city suburbs was driven towards Jerusalem for slaughter. Gladness inexpressible filled the hearts of the devout shepherd pilgrims. Hill answered to hill with their praises and their shouting. They were going to Jerusalem, "beau-

tiful for situation," to Zion, the city set on a hill, to Zion out of the perfection of whose beauty God had shined. "Hallelujah" echoed towards the city from miles away. "Hallelujah," "hallelujah," was shouted in a chain of chorusing answers that chased one another towards Jerusalem from group to group of pilgrims. "Hallelujah," they shouted over and over again; and until the modern Church has caught the full meaning of that shout, and catches it up and revives it, our modern Zion will languish and droop like a flower when the rains delay to fall; but when the Church does at last catch the full meaning of divine injunctions, of the high privilege it is to give, of the fact that giving enriches the heart, and pays full toll into the treasuries of the skies, where it is ours to lay up treasures; then again, not through Palestine alone, but among all the hills and valleys of this round earth, the prospect of the world's near redemption, hastened on by the hundredfold multiplying of our gifts when all the Church goes to tithe, will break forth into raptures such as only the redeemed and blood-washed can understand; and "hallelujah, hallelujah," through the earth shall ring; and answering to that divine music will suddenly appear again the Christ, in whom all sacrifices and ransoms are completed, and in whose honor ring all church bells, and on whose redemption for men the wondering angels look and rejoice.

V

THE VOICES OF THE HEBREW FATHERS
(Prophets and Talmudists)

AFTER the return from Babylon, an earnest effort was made by Nehemiah to secure fidelity and obedience to the law of the tithe, and in the tenth chapter of his prophecy we find his deliverance as follows:

"And also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; for the shew-bread, and for the continual meat offering, and for the continual burnt offering, of the Sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings, to make an atonement for Israel, and for all the work of the house of our God. And we cast lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law; and to bring the first fruits of our ground, and the first fruits of all fruit of all trees, year by year, unto the house of the Lord: also the first born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of

our God, unto the priests that minister in the house of our God: and that we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest, the son of Aaron, shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers; and we will not forsake the house of our God." [1]

The above passage shows that there was a thorough reform and a restoration from the laxity which grew up at Babylon, and which had obtained among the Israelites that remained in Canaan during the Captivity. In the thirteenth chapter we have the sequel to all that goes before in this:

"And I perceived that the portions of the Levites had not been given them: for the Levites and the singers that did the work were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their

[1] Neh. x. 32-39.

place. Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries. And I made treasurers over the treasuries . . . for they were accounted faithful; and their office was to distribute unto their brethren." [1]

At the rebuilding of the city gates when a program of rejoicing and song was arranged by Nehemiah, it is said: "Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off. And at that time were some appointed over the chambers for the treasures, for the offerings, for the first fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited. And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and Solomon his son. For in the days of David and Asaph, of old, there were chief of the singers, and songs of praise and thanksgiving unto God. And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters every day his portion; and they sanctified holy things unto the Levites, and the Levites sanctified them unto the children of Aaron." [2]

The smiting that God imposed on Israel for

[1] Neh. xiii. 10–13. [2] Neh. xii. 43–47.

idolatry and for neglect of the tithe is described in terms so denunciatory and terrific, in the fourth chapter of Amos, verses 4–13, which I quote:

"Come to Bethel and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years; and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; for this liketh you, O ye children of Israel, saith the Lord God. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto Me, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto Me, saith the Lord. I have smitten you with blasting and mildew: when your gardens and your vineyards, and your fig trees, and your olive trees increased, the palmer worm devoured them: yet have ye not returned unto Me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto Me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."

Malachi is equally fierce and denunciatory in his words, but has coupled with them a promise that God has made to the Church for all age to come; and that promise ought to be written in golden letters over the doors of every church in the world. The words of Malachi are these:

"Return unto Me, and I will return unto you, saith the Lord of hosts. But ye say, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed."[1]

Now what do we gather from these prophetical passages? Summing up the results of our findings, we find them to be:

1. After the Return from Babylon, there was an anxious and scrupulous keeping of the law.

2. During the Captivity, there had come to be a great laxity in the administration of tithes and offerings, but this laxity was done away by the

[1] Mal. iii. 10–12.

efforts of Ezra and Nehemiah and their co-adjutors.

3. There was great joy over the privileges and the exercise of duty under the tithing law thus restored.

4. A great defection preceded this time of restoration, as is noticed in the passage quoted from Amos. In this quotation it appears that tithes were being offered to idols, as they had once been offered unto God.

5. In consequence of this impiety and of this withholding of the tithes from God, the crops were smitten with drouth, blasting, mildew, the palmer worm, and other equally destructive agencies.

6. In Malachi, the withholding of the tithes and offerings is expressly declared to be robbery; hence it is called that in this book you have in your hand, dear reader, and the epithet is used throughout the whole work where any reference is made to the unpaid and withholden tithe.

7. It is expressly promised of the Lord that if the tithes and offerings shall be brought in and paid to Him, that He will throw wide the windows of heaven and give to the Church a blessing that shall overflow all human treasuries. That is God's way.

It will appear from a thorough examination of the Old Testament that Moses, Nehemiah, Amos, and Malachi have given us in concrete form, not only the law of the tithe, but that the three last named have given us what to-day we would call a laboratory demonstration of the value of the prac-

tice of the tithe when coupled with obedience to God. The silver trumpet of the law was blown first, that men might hear and know the will of God in this matter; and then three of the prophets, putting their golden bugles to their lips, blew notes in unison, having commingled in them strains of warning, of denunciation, of blessing, and of blessing promised. The sound of that music, with its rich chords of grace and its minor strains of warning and denunciation, is echoing yet through the earth.

It is now a matter of interesting inquiry to note what was both said and done by the Rabbins, after the closing of the Old Testament canon, and to what a stage of development their exegesis and their teaching of the law was brought, just preceding the time of Christ, and after the opening of the Christian Era, on down to the days when, like the Old Testament, even the Talmud voiced the teachings of its last page, and then refrained from further deliverances. In order to get anything like a connected view in this matter, it will be necessary to give a brief sketch of the development and history of the Talmud, that great storehouse of the wisdom of the Hebrew Rabbinical Fathers.

It must be understood first of all that the Pharisees, the "hedgers of the law," grew up in Babylon and on the Return became a very large and influential class in the Holy Land. The mass of their teachings and the notes accumulated orally by the scribes was transmitted by word of mouth by

prodigious efforts of the human memory, through all the period after the close of the Old Testament canon, and down to the coming of Christ; and what writings there were of a Talmudical character were in a confused and chaotic state. Judah, the descendent of Hillel and of Gamaliel, collected and classified these writings at the end of the second century after Christ, embodying in his work all traditions, so as to distribute them uniformly among all the Talmudical schools. Thus was formed, first of all, the "Mishna," or "diligent teaching" (from "shanan"). The Mishna gives an account of how the laws of the Pentateuch were legally interpreted. It is comprised under six heads:

1. Agricultural Products ("Zerayim").
2. Festivals and Regulations ("Mivar").
3. Marriage and Divorce ("N'shim").
4. The Doctrine of Mine and Thine ("N'zikin").
5. The Sanctity of Sacrifices ("Kidshiah").
6. The Pure and the Impure in Ritual Matters ("Tiruph").

Rabbi Judah did not complete the Mishna, which in the part called "Aboth" takes historical form. It became, however, even in its fragmentary state, the text-book in all the Palestinian schools.

The "Midrash," the word meaning "extension," "inquiry," which enlarges and continues the Mishna, in fact contains three commentaries, is exegetical, and was developed down to the eighth and ninth centuries A. D., and is a "homiletic thesaurus," written in Hebrew, with rarely a touch of Aramaic;

but in it are new forms of construction, covering science, commerce, trades, jurisprudence, domestic economy, in a manner of composition unknown in Biblical Hebrew.

This "in extenso" work of the Talmudists was completed in the "Gemara," which means "completion." Rab and Samuel, two of the pupils of Judah, gave the Mishna to the schools in Babylonia; so that there are two Talmuds, that imperfectly developed in Palestine by Judah, and the Babylonian Talmud, developed in that far-off region after the collapse of the Palestinian schools; and also after the last surviving institution of learning, the School at Tiberias, was practically demolished, and the work brought to a standstill, which event happened after the death of Julian. Neither Talmud, much as the fact may surprise us, contains or comprehends all six orders or heads of the "Mishna." Prof. E. Gans, himself an able jurist, says that no "Corpus Juris" known to him gives evidence of so much labor of a critical kind, and shows as much penetration, as does the Talmud on the law of Inheritance and Succession. In criminal cases, the spirit of humanity appears, far in advance of the time of composition. "A court that passes sentence of death once in a week of years (seven years) is indeed a pernicious tribunal." Rabbi Eleazar added: "I hold it to be such, if it does so once in seventy years." [1]

[1] "Essays and Addresses of the Owens College," Manchester, Essay by T. Theodores, "The Talmud," London, 1874.

"Turn it and turn it again," says the Talmud in speaking of the Old Testament, "for everything is in it." [1] "Search the Scriptures," said Jesus, "for in them ye think ye have eternal life." [2] The word "Midrash" occurs in the Hebrew of the Book of Chronicles, and there means "story." [3]

1. We had the scribes.[4]

2. Then came the "Learners" or "Repeaters." [5]

Eighty years B. C. schools flourished throughout the length and breadth of the Holy Land.[6] Education had at that time been made compulsory.[7] Greek, Latin, Hebrew, Syriac, all flourished there.[8] The Jews, then as now, were great linguists.[9] Science, astrology, magic, were required as priestly accomplishments.[10] The following Rabbinical sayings prove the high regard that both the priestly and the lower classes had for higher education:

"Jerusalem was destroyed because the instruction of the young was neglected."

"The world is saved by the breath of the school children."

"Even from the rebuilding of the temple, the schools must not be interrupted."

"Study is more meritorious than sacrifice."

"A scholar is greater than a prophet."

"You should revere your teacher even more than

[1] "The Literary Remains of Emanuel Deutsch," Essay on "The Talmud." [2] John v. 39. [3] Deutsch.
[4] *Ibid.* [5] *Ibid.* [6] *Ibid.* [7] *Ibid.*
[8] *Ibid.* [9] *Ibid.* [10] *Ibid.*

your fathers. The latter only brought you into this world, the former indicates the way into the next. But blessed is the son who has learned from his father: he shall revere him both as his father and his master; and blessed is the father who has instructed his son." [1]

I know of nothing in the realm of modern pedagogy stronger than the foregoing.

The "High Schools" or "Kallahs" met during some months of the year. Teaching was nearly purely Socratic, that is to say, by questions and answers.[2] Jesus exemplified it.[3]

While Vespasian was besieging Jerusalem, Rabbi Jochanan Ben Zakkai, in order to reach the Roman camp unmolested, was carried out of the city in a coffin accompanied by a funeral procession; and when he got safely out of the casket, and was brought before Vespasian, being told that he might ask for anything he desired, did not ask for a safe conduct, or to be made rich, or to be allowed to settle down to seclusion somewhere, but said, "Permit me to open a school at Jabneh." He did this, and prophesied that Israel's highest mission would be, not to offer sacrifices, but to bring blessing to the whole world.[4]

The Babylonian Talmud is about four times as large as the Jerusalem, consisting of thirty-six

[1] Deutsch.

[2] "The Literary Remains of Emanuel Deutsch," Essay, "The Talmud." [3] *Ibid.* See Luke ii. 46.

[4] "Jewish Literature and Other Essays," Karpeles.

treatises, 3,000 folio pages, twelve huge volumes. A Haggada passage says: "Six hundred and thirteen injunctions were given by Moses to the people of Israel. David reduced them to eleven; the prophet Isaiah classified these under six heads; Micah enumerated only three. 'What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?' Another prophet limited them to two: 'Keep ye judgment and do righteousness.' Amos put all the commandments under one: 'Seek ye Me, and ye shall live.' And Habakkuk said: 'The just shall live by faith.' This is the ethics of the Talmud."[1]

With these quotations and observations before him, the reader will be the better able to understand what a treasury of Biblical lore the Talmud is; and not the least interesting is that part of this great work which refers to "The Law of the Tithe." The section of the Talmud under which we find the following quotation is, "VII. Maaseroth, or Tithes"; and Bernard Pick, in his work on the Talmud, condenses the above section into running statements as follows: "Tithes, due to the Levites, in five chapters; (*a*) of the kinds of fruits subject to tithes, and from what time on they are due (8 sections); (*b*) of exceptions (8 sections); (*c*) where fruits become tithable (10 sections); (*d*) of preserving, picking out, and other cases exempted from tithes (6 sections); (*e*) of removing plants, of buying and selling; of wine and seed that cannot be tithed (8 sections).

[1] "Jewish Literature and Other Essays," Karpeles.

"VIII. Maaser Sheni, or Second Tithe, which the Levites had to pay out of their tenth to the priests, in five chapters; (*a*) that this tenth cannot be disposed of in any way (7 sections); (*b*) only things necessary for eating, drinking, and anointing can be bought for the money of the tenth; what to do when tenth money is to be exchanged (10 sections); (*c*) fruits of the second tenth, while once in Jerusalem, cannot be taken out again (13 sections); (*d*) what must be observed at the price of the tenth, and how money and that which is found must be regarded (12 sections); (*e*) of a vineyard in its fourth year, the fruits of which are equally regarded as the fruits of the second tenth; and how the *biur*, or taking away of the tenth, is performed in a solemn manner according to Deut. xxvi. 13 seq. (15 sections)." Other observations by Pick might be given, but the above will suffice to show the exceedingly important and valuable character of the Talmud as throwing light, bright light, on "The Law of the Tithe"; and only emphasizes the need of a popular edition of the Babylonian Talmud which shall be serviceable for reference both by ministers and by teachers of the Bible. Many writers on Tithing have confessed the subject to be very difficult and obscure to them; the reason plainly appearing that they were not acquainted with the best commentary on the Pentateuch from the standpoint of the Jew that has ever appeared, namely the Babylonian Talmud itself. Renan said with truth: "In the history of the origins of Chris-

tianity, the Talmud has hitherto been far too much neglected."

Not to protract this chapter to too great a length, I subjoin here the teachings of the Talmud on "Benevolence," as they are condensed by H. Polano in that excellent work of his entitled, "The Talmud: Selections from that Ancient Book, Its Commentaries, Teachings, Poetry, and Legends."

"II. Teachings of the Rabbis: Benevolence.

"According to a proverb of the fathers, benevolence is one of the pillars upon which the world rests. 'The world,' said they, 'is sustained by virtue of three things,—the law, divine worship, and active benevolence.' The Pentateuch commences and ends with an act of benevolence, as it is written, 'And the Lord God made unto Adam coats of skin and clothed them' (Gen. iii. 20); and also, 'And He (God) buried him' (Deut. xxxiv. 6). To do a person a favor is to act beneficently towards him without any hope or desire of return, and may be practiced in two cases,—to oblige a person to whom we are not under obligation, and to accommodate or oblige a person, with more trouble to ourselves and more gain to him than he deserves. The mercy which is mentioned in the Bible is that which is given freely and without desert upon the part of one to whom it is granted; for instance, the benevolence of God is called mercy, because we are in debt to God, and He owes us nothing. Charity is also a species of benevolence, but it can only be applied to the poor and needy; while

benevolence itself is both for poor and rich, high and lowly. We may even act benevolently towards the dead, attending to the last rites; this is called mercy and truth. If we oblige a fellow man it is possible that he may, in the course of time, repay the same; but benevolence to the dead is the very truth of mercy; it cannot be returned. In three instances is benevolence superior to charity. Charity may be practiced by means of money; benevolence, with or without money. Charity is for the poor alone; benevolence, either for the poor or for the rich. Charity we can display but to the living; benevolence, to the living or the dead.

"'After the Lord your God ye shall walk.' How is it possible for us to walk after God? By following His attributes and examples. The Lord clothed the naked, as it is written, 'The Lord made to Adam and his wife coats of skin and clothed them.' So we must do the same. The Lord visited the sick. 'The Lord appeared to him in the grove of Mamre' (which was immediately after the circumcision). So we must do the same. The Lord buried the dead, as it is written, 'He (God) buried him.' So must we do the same. To attend to the dead, follow to its last resting place the dust of our fellows, is an act of benevolence both to the living and the dead; the spirit departed and the mourners.

"Rabbi Judah said, 'If a person weeps and mourns excessively for a lost relative, his grief becomes a murmur against the will of God, and he

may soon be obliged to weep for another death.' We should justify the decree of God, and exclaim with Job, 'The Lord gave, and the Lord hath taken; blessed be the name of the Lord.'

"Hospitality is another attribute of benevolence. It is said of Abraham, 'and he planted an orchard.' This was not an orchard as we understand the word, but an inn. Abraham opened his house to passing travellers, and entertained them in a hospitable manner. When his guests thanked him for his attention, Abraham replied, 'Do not thank me, for I am not the owner of this place; thank God, who created heaven and earth.' In this manner he made the name of God known among the heathens. Therefore he gave us an example of hospitality which we should follow, as it is written in the proverbs of the fathers, 'Let thy house be open wide as a refuge, and let the poor be cordially received within thy walls.' When they enter thy house, receive them with a friendly glance, and set immediately before them thy bread and salt. Perhaps the poor man may be hungry, and yet hesitate to ask for food. Even though there may be much to trouble thee, thou must hide thy feelings from thy guests; comfort them, if they need kindly words, but lay not thine own troubles before them. Remember how kindly Abraham acted towards the three angels whom he thought were men; how hospitably he treated them, saying, 'My lords, if I have found grace in your eyes, do not pass away from your servant,' etc. (Gen. xviii. 3). Be always

friendly to thy guests, then when thou shalt call upon the Lord He will answer thee.

"God knows whether the hearts which seek Him offer Him all of which they are capable. During the existence of the temple, the Lord received with equal favor the meat offering of a handful of flour, and the sacrifice of a bull. So now, the offering of the poor is just as acceptable as the utmost which the rich man can afford, if their hearts are equally with the Lord.

"It was said of Rabbi Tarphon, that though a very wealthy man, he was not charitable according to his means. One time Rabbi Akiba said to him, 'Shall I invest some money for thee in real estate, in a manner which will be very profitable?' Rabbi Tarphon answered in the affirmative, and brought to Rabbi Akiba four thousand *denars* in gold, to be so applied. Rabbi Akiba immediately distributed the same among the poor. Some time after this, Rabbi Tarphon met Rabbi Akiba, and asked him where the real estate which he had bought for him was situated. Akiba led his friend to the college, and showed him a little boy, who recited for them the 112th Psalm. When he reached the ninth verse, 'He distributeth, he giveth to the needy, His righteousness endureth forever':

"'There,' said Akiba, 'thy property is with David, the king of Israel, who said, "He distributeth, he giveth to the needy."'

"'And wherefore hast thou done this?' asked Tarphon.

"'Knowest thou not,' answered Rabbi Akiba, 'how Nakdimon, the son of Guryon, was punished because he gave not according to his means?'

"'Well,' returned the other, 'why didst thou not tell me this? Could I not have distributed my means without thy aid?'

"'Nay,' said Akiba, 'it is a greater virtue to cause another to give than to give one's self.'

"From this we may learn that he who is not charitable according to his means will be punished.

"Rabbi Jochanan, the son of Lakkai, was once riding outside of Jerusalem, and his pupils had followed him. They saw a poor woman collecting the grain which dropped from the mouths and troughs of some feeding cattle, belonging to Arabs. When she saw the Rabbi, she addressed him in these brief words, 'Oh, Rabbi, assist me.' He replied, 'My daughter, whose daughter art thou?'

"'I am the daughter of Nakdimon, the son of Guryon,' she answered.

"'Why, what has become of thy father's money?' asked the Rabbi; 'the amount which thou didst receive as a dowry on thy wedding day?'

"'Ah,' she replied, 'is there not a saying in Jerusalem, The salt was wanting to the money?' (Salt is used to preserve meat; without salt the meat rots. Charity is to money even as salt is to meat.)

"'And thy husband's money,' continued the Rabbi; 'what of that?'

"'That followed the other,' she answered; 'I have lost them both.'

"The Rabbi turned to his scholars and said:

"'I remember, when I signed her marriage contract, her father gave her as a dowry one million golden *denars*, and her husband was wealthy in addition thereto.'

"The Rabbi sympathized with the woman, helped her, and wept for her.

"'Happy are ye, oh sons of Israel,' he said; 'as long as ye perform the will of God naught can conquer ye; but if ye fail to fulfill His wishes, even the cattle are superior to ye.'

"He who does not practice charity commits a sin. This is proven in the life of Nachum.

"Nachum, whatever occurred to him, was in the habit of saying, 'This too is for the best.' In his old age he became blind; both of his hands and both of his legs were amputated, and the trunk of his body was covered with a sore inflammation. His scholars said to him, 'If thou art a righteous man, why art thou so sorely afflicted?'

"'All this,' he answered, 'I brought upon myself. Once I was travelling to the house of my father-in-law, and I had with me thirty asses laden with provisions and all manner of precious articles. A man by the wayside called to me, "Oh, Rabbi, assist me." I told him to wait until I unloaded my asses. When that time arrived, and I had removed their burdens from my beasts, I found to my sorrow that the poor man had fallen and expired. I threw

myself upon his body, and wept bitterly. "Let these eyes which had no pity on thee be blind," I said; "these hands that delayed to assist thee, let them be cut off, and also these feet, which did not run to aid thee." And yet I was not satisfied until I prayed that my whole body might be stricken with a sore inflammation. Rabbi Akiba said to me, "Woe to me that I find thee in this state." But I replied, "Happy to thee that thou meetest me in this state, for through this I hope that my iniquity may be forgiven, and all my righteous deeds still remain recorded to gain me a reward of life eternal in the future world."'

"Rabbi Janay, upon seeing a man bestowing alms in a public place, said, 'Thou hadst better not have given at all, than to have bestowed alms so openly and put the poor man to shame.'

"One should rather be thrown into a fiery furnace than be the means of bringing another to public shame.

"The Rabbis particularly insist that we are not to confine the exercise of charity to our own people, for the law of Moses inculcates kindness and hospitality towards the stranger within our gates. Even the animals are especially remembered in his most merciful code.

"Rabbi Judah said, 'No one should sit down to his own meals, until seeing that all the animals dependent upon his care are provided for.'

"Rabbi Jochanan has said that it is as pleasing in God's sight if we are kind and hospitable to

strangers, as if we rise up early to study His law; because the former is in fact putting His law into practice. He also said, 'He who is active in kindness towards his fellows is forgiven his sins.'

"Both this Rabbi and Abba say it is better to lend to the poor than to give to them, for it prevents them from feeling ashamed of their poverty, and is really a more charitable manner of aiding them. The Rabbis have always taught that kindness is more than the mere almsgiving of charity, for it includes pleasant words with the more substantial help."

The above quotations from the Talmud show:

1. The high valuation put upon education by the Jews, even before the days of Christ.

2. The ethics and peculiar genius of the Hebrew mind; yet it would take a volume to set forth even a tithe of the pearls of thought that are found in the Talmud.

3. There is shown also what concerns most directly the question before us, in that one whole section of the voluminous Babylonian Talmud is required to treat of the minutiæ in regard to The Law of the Tithe. If there were time and space to command, large and copious extracts might be given from this portion of a book that is at the same time the wonder of learned jurists, able historians, able psychologists, and book-making *litterateurs*, as well as those who are skilled in the sciences. This "omnium gatherum" of the Hebrew ages, this "thesaurus" of productions from the

minds of generations of profound thinkers, will yet be explored, and explored thoroughly, for the light it will throw, not only on The Law of the Tithe, but upon all else that God in His Word has revealed, to provoke the astonishment and the love towards Him of mortal men.

VI

THE VOICES OF THE FATHERS OF THE CHRISTIAN CHURCH

I HAVE thought that all that the great "Apostle to the Gentiles" has to say upon the subject of giving may be made more interesting by weaving it into one continuous tissue of discourse, which in the present instance I have been pleased to entitle:

PAUL THE APOSTLE'S DISCOURSE ON GIVING

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." [1]

"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things." [2]

"And when James, Cephas and John, who seemed

[1] 1 Cor. xvi. 1–3. [2] Rom. xv. 26–27.

to be pillars, perceived the grace which was given unto me, they gave me the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do." [1]

" For as touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet I have sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren that they should go before unto you, and make up beforehand your bounty, whereof ye had notice before, that some might be ready as a matter of bounty, and not as of covetousness. But this I say, He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man accordingly as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work." [2]

[1] Gal. ii. 9–10. [2] 2 Cor. ix. 1–8.

"But I rejoiced in the Lord greatly that now at last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and how to abound: everywhere, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding, ye have well done that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the Gospel, when I departed for Macedonia, no church communicated with me as concerning giving and receiving but ye only. For even in Thessalonica ye sent once and again unto my necessities. Not because I desire a gift; but I desire fruit that ye may abound to your account. But I have all and abound; for I am full, having received of Epaphroditus the things which were sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God."[1]

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

[1] Phil. iv. 10–18.

but he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham."[1]

We have above, in language that cannot be misunderstood, the deliverances of the Apostle to the Gentiles, regarding the matter of the payment of tithes, and declaring also as we have noticed in another chapter that Christ, as fulfilling in Himself all of the priesthood and all of the priestly office, declares, admitting that the Aaronic priesthood has passed away, that *Jesus in the skies, as our High Priest, receiveth tithes and so continues in Himself the priestly order.* This great thought must be more fully recognized by the Church of to-day, in order to lead the laity to a higher conception of duty than has obtained hitherto. If, now, we commence to search for the views of men who entered the pale of the Church after the close of Paul's life and ministry, the men who caught the mantle of service, like Elisha from the shoulders of the Elijah who passed to the skies in martyrdom at Rome, we shall find among them a singular unanimity of opinion regarding The Law of the Tithe.

CLEMENT, A. D. 30–100, mentioned in Philippians iv. 3, wrote a letter to the Corinthians, some-

[1] Heb. vii. 4–9.

where between the years 68 and 97 A. D., in which he says: "These things therefore being manifest to us, and since we look into the depths of the divine knowledge, it behooves us to do all things in order, which the Lord has commanded us to perform at stated times. He has enjoined offerings and service to be performed, and that not thoughtlessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things, being piously done according to His good pleasure, may be acceptable unto Him. Those, therefore, who present their offerings at the appointed times, are accepted and blessed; for inasmuch as they follow the laws of the Lord, they sin not. For His own peculiar services are assigned to the high priest, and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen.

"Let every one of you, brethren, give thanks to God in his own order, living in all good conscience, with becoming gravity, and not going beyond the rule of the ministry prescribed to him. Not in every place, brethren, are the daily sacrifices offered, or the peace offerings, or the sin offerings, or the trespass offerings, but in Jerusalem only. And even there, they are not offered in any place, but only at the altar before the temple, that which is offered being first carefully examined by the high priest and the ministers already mentioned.

Those, therefore, who do anything beyond what is agreeable to His will, are punished with death. Ye see, brethren, that the greater the knowledge that has been vouchsafed to us, the greater also is the danger to which we are exposed."[1]

From "The Teaching of the Apostles" I have excerpted a passage, translated from the original Greek printed text of the Bryennios Manuscript of Constantinople. The evidence dates back to about 120 A. D., since the document in question is conceded to be of that age:

"But every true prophet that willeth to abide among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first fruit, therefore, of the products of the wine-press and threshing floor, of oxen and of sheep, thou shalt take and give to the prophets, for they are your high priests. But if ye have not a prophet, give it to the poor. If thou makest a batch of dough, take the first fruit and give according to the commandment. So also, when thou openest a jar of wine or oil, take the first fruit and give it to the prophets; and of money (silver) and clothing, and every possession, take the first fruits, as it may seem good to thee, and give according to the commandment."[2]

JUSTIN MARTYR, A. D. 110–165

"We, who valued above all things the acquisition

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. I, p. 16. Vide also Stewart's "The Tithe."

[2] *Ibid.*, Vol. VII, p. 381.

of wealth and possessions, now bring what we have into a common stock, and communicate to every one in need." . . . "And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need." [1]

IRENÆUS, A. D. 120–202

His life opened about the time of the composition of "The Teaching of the Apostles"; and he describes and points out the relations of the law and the Gospels in these words: "As in the law, therefore, and in the Gospel, the first and greatest commandment is, to love the Lord God with the whole heart, and then there follows a commandment like to it, to love one's neighbor as one's self; the author of the law and the Gospel is shown to be one and the same. For the precepts of an absolutely open, perfect life, since they are the same in each Testament, have pointed out the same God, who certainly has promulgated particular laws adapted for each; but the more prominent and the greatest, without which salvation cannot be attained, He has exhorted us to observe the same in both. And that the Lord did not abrogate the

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. I, p. 167.

natural (precepts) of the law, by which man is justified, which also those who are justified by faith, and who pleased God, did observe previous to the giving of the law, but that He extended and filled them is shown from His words." [1]

"And for this reason did the Lord, instead of that 'thou shalt not commit adultery,' forbid even concupiscence; and instead of that which runs thus, 'Thou shalt not kill,' He prohibited anger; and instead of the law enjoining the giving of tithes, to share all our possessions with the poor; and not to love our neighbors only, but even our enemies; and not merely to be liberal givers and bestowers but even that we should present a gratuitous gift to those who take away our goods." . . . "Now all these, as I have already observed, were not the injunctions of one doing away with the law, but of one fulfilling, extending and widening it among us; just as if one should say that the more extensive operation of liberty implies that a more complete subjection and affection towards our liberator has been implanted within us." . . . "And the class of oblations in general has not been set aside; for there were both oblations there (among the Jews) and there are oblations here (among the Christians). Sacrifices there were among the people; sacrifices there are, too, in the Church; but the species alone has been changed, inasmuch as the offering is now made, not by slaves, but by freemen.

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. I, pp. 476–478.

For the Lord is one and the same; but the character of a servile oblation is peculiar, as also that of freemen, in order that, by the very oblations, the indication of liberty may be set forth. For with Him there is nothing purposeless, nor without signification, nor without design. And for this reason they (the Jews) had indeed the tithes of their goods consecrated to Him, but those who have received liberty set aside all their possessions for the Lord's purposes, bestowing joyfully and freely not the less valuable portions of their property, since they have the hope of better things; as that poor widow acted who cast all her living into the treasury of God." [1]

CLEMENT OF ALEXANDRIA, A. D. 153–217

"Besides, the tithes of the fruits and of the flocks taught both piety towards the deity, and not covetously to grasp everything, but to communicate gifts of kindness to one's neighbors. For it was from these, I reckon, and from the first fruits that the priests were maintained. We now therefore understand that we are instructed in piety, and in liberality, and in justice, and in humanity, by the law." [2]

TERTULLIAN, A. D. 145–220

"Though we have our treasure chest, it is not

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. I, pp. 484–485.

[2] *Ibid.*, Vol. II, p. 366.

made up of purchase money, as of a religion that has its price. On the monthly day as he likes each puts in a small donation; but only if it be his pleasure, and only if he be able: for there is no compulsion; all is voluntary. These gifts are, as it were, piety's deposit fund. For they are not taken thence and spent on feasts, and drinking bouts, and eating houses, but to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house; such, too, as have suffered shipwreck; and if there happen to be any in the mines, or banished to the islands, or shut up in prisons, for nothing but their fidelity to the cause of God's Church, they become the nurslings of their confession. But it is mainly the deeds of a love so noble that leads many to put a brand upon us. See, they say, how they love one another, for themselves are animated by mutual hatred; how they are ready even to die for one another." [1] To the charge of wickedness and extravagance this reply is made: "The Salii cannot have their feasts without going into debt; you must get the accountants to tell you what the tenths of Hercules and the sacrificial banquets cost." [1]

ORIGEN, A. D. 185–254

"Celsus would also have us to offer first fruits to demons. But we would offer them to Him

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. III, pp. 46–47.

Who said, 'Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth.' And to Him to Whom we offer first fruits we also send up our prayers." . . . "How then is our righteousness abounding more than that of the scribes and Pharisees, if they dare not taste the fruits of their land before they offer first fruits to the priests, and tithes are separated for the Levites; whilst I, doing none of these things, so misuse the fruit of the earth that the priest knows nothing of them, the Levite is ignorant of them, the divine altar does not perceive them." [1]

CYPRIAN, A. D. 200–258

"But with us unanimity is diminished in proportion as liberality of working is decayed. Then they used to give for sale houses and estates; and that they might lay up for themselves treasures in heaven, presented to the apostles the price of them, to be distributed for the use of the poor. But now we do not even give the tenths from our patrimony; and while our Lord bids us sell we rather buy and increase our store. Thus has the vigor of faith dwindled away among us; thus has the strength of believers grown weak." [2]

THE APOSTOLIC CONSTITUTIONS, A. D. 300
(*Excerpted from the first six books*)

"Of the first fruits and tithes, and after what

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. IV, p. 652.

[2] *Ibid.*, Vol. V, p. 429.

manner the Bishop is himself to partake of them, or distribute them to others.

"Let him use those tenths and first fruits, which are given according to the command of God, as a man of God; as also let him dispense in a right manner the free will offerings, which are brought in on account of the poor, to the orphans, the widows, the afflicted, and strangers in distress, as having that God for the examiner of his accounts, who has committed the disposition to him. . . . The Levites who attended upon the tabernacle partook of those things that were offered to God by all the people. . . . You, therefore, O bishops, are to your people priests and Levites, ministering to the holy tabernacle, the Holy Catholic Church. . . . As, therefore, you bear the weight, so have you a right to partake of the fruits before others, and to impart to those who are in want. . . . For those who attend upon the Church ought to be maintained by the Church, as being priests, Levites, presidents, and ministers of God."[1]

"Now you ought to know, that although the Lord has delivered you from the additional bonds, and has brought you out of them to your refreshment, and does not permit you to sacrifice irrational creatures for sin-offerings, and purifications, and scapegoats, and continual washings and sprinklings, yet He has nowhere freed you from those oblations

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. VII, p. 408.

which you owe to the priests, nor from doing good to the poor." [1]

JEROME, A. D. 345–420
(*See his Letter to Nepotian*)

"I, if I am the portion of the Lord, and the line of His heritage, receive no portion among the remaining tribes; but, like the priest and the Levite, I live on the tithe, and serving the altar, am supported by its offerings. Having food and raiment, I shall be content with these, and as a disciple of the Cross, shall share its poverty." [2]

"What we have said of tithes and first fruits which of old used to be given by the people to the priests and Levites, understand also in the case of the people of the Church, to whom it has been commanded to sell all that they have and give to the poor and follow the Lord and Saviour. . . . If we are unwilling to do this, at least let us imitate the rudimentary teachings of the Jews so as to give a part of the whole to the poor and pay the priests and Levites due honor. If any one shall not do this he is convicted of defrauding and cheating God." [3]

AMBROSE OF MILAN, A. D. 340–397

"God has reserved the tenth part to Himself, and therefore it is not lawful for a man to retain

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. VII, p. 413.

[2] *Ibid.*, Letter to Nepotian, Vol. VI, Second Series.

[3] Smith and Cheatham's Dict., quoting Jerome on Mal. iii. 10.

what God had reserved for Himself. To thee He has given nine parts, for Himself He has reserved the tenth part, and if thou shalt not give to God the tenth part, God will take from thee the nine parts." [1]

"A good Christian pays tithes yearly to be given to the poor." [2]

AUGUSTINE, A. D. 340–397

"Our ancestors used to abound in wealth of every kind for this very reason that they used to give tithes, and pay the tax to Cæsar. Now on the contrary, because devotion to God has ceased, the drain of the treasury has increased. We have been unwilling to share the tithes with God, now the whole is taken away." [3]

"Let us give a certain portion of it. What portion? A tenth? The scribes and Pharisees give tithes for whom Christ had not yet shed His blood. The scribes and Pharisees give tithes; lest haply thou shouldst think thou art doing any great thing in breaking thy bread to the poor, and this is scarcely a thousandth part of thy means. And yet I am not finding fault with this; do even this. So hungry and thirsty am I, that I am glad even of these crumbs. But yet I cannot keep back what He who died for us said whilst He was alive, 'Ex-

[1] Smith and Cheatham's Dict., quoting Ambrose, Sermon 34.
[2] Sermon on Ascension Day.
[3] Hom. 48. Smith and Cheatham.

cept your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' The scribes and Pharisees gave the tenth. How is it with you? Ask yourselves. Consider what you spend on mercy, what you reserve for luxury."[1]

On Luke xi. 41, he says: "'Give alms, and behold all things are clean unto you.' When He had spoken thus, doubtless they thought that they did give alms. And how did they give them? They tithed all that they had, they took away a tenth of all their produce, and gave it. It is no easy matter to find a Christian who doth as much. . . . Christ said unto them, 'I know that ye do this, ye tithe mint and anise, cummin and rue, but I am speaking of other alms: ye despise judgment and charity.' What 'is in judgment'? Look back and discover thyself. And what is charity? 'Love the Lord with all thy heart, and with all thy soul, and with all thy mind; love thy neighbor as thyself:' and thou hast done alms first to thine own soul, tithing thy conscience. Whereas, if thou neglect this alms, give what thou wilt; reserve of thy goods not a tenth, but a half; give nine parts, and leave but one for thine own self: thou doest nothing, when thou dost not alms to thine own soul and art poor thyself."[2]

"Cut off some of thy income; a tenth, if thou choosest, though that is little. For it is said that

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. VI, First Series as above, p. 367. [2] *Ibid.*, pp. 435-436.

the Pharisees gave a tenth. . . . He whose righteousness thou oughtest to exceed giveth a tenth: thou givest not even a thousandth. How wilt thou surpass him whom thou matchest not?"[1]

CHRYSOSTOM, A. D. 347–407

"They gave tithes, and tithes upon tithes for orphans, widows and strangers; whereas some one was saying to me in astonishment at another, 'Why, such a one gives tithes.' What a load of disgrace does this expression imply, since what was not a matter of wonder with the Jews has come to be so in the case of the Christians? If there was danger then in omitting tithes, think how great it must be now."[2]

The following is his comment on Matthew v. 20:

"So that, though thou give alms, but not more than they, thou shalt not enter in. And how much did they bestow in alms? one may ask. For this very thing, I am minded to say now, that they who do not give may be roused to give, and they that give may not pride themselves, but may make increase of their gifts. What then did they give? A tenth of all their possessions, and again another tenth, and after this a third; so that they almost gave away the third part, for three-tenths put together make up this. And together with these, first fruits and first born, and other things besides,

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. VIII, p. 668.

[2] *Ibid.*, Vol. XIII, p. 69.

as, for instance, the offerings for sins, those for purification, those at feasts, those in the jubilee, those by the cancelling of debts, and the dismissal of servants, and the lendings that were clear of usury. But if he who gave the third part of his goods, or rather the half (for those being put together with these are the half), if he who is giving the half, achieves no great thing, he who does not bestow so much as the tenth, of what shall he be worthy? With reason He said, 'There are few that be saved.' For nothing else do I hear you saying everywhere, but such words as these: 'Such a one has bought so many acres of land; such a one is rich, he is building.' Why dost thou stare, O man, at what is without? Why dost thou look to others? If thou art minded to look to others, look to them that do their duty, to them that approve themselves, to them that carefully fulfill the law, not to those that have become offenders and are in dishonor."[1]

CASSIAN, A. D. . . . DIED CIRCA 432

His remark is that certain of the young men were "eager to offer tithes and first fruits of their substance" to Abbott John. This is said to be the first instance on record of payment of tithes to a monastery.[2] Abbott John thanks them for their gifts, points out the reward promised in Proverbs

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. X, pp. 395-396.

[2] Stewart, "The Tithe," p. 28.

iii. 9–10, speaks of tithes and offerings as given by the Lord's commands, and gives Abraham, David, and other saints as examples of those who surpassed the law's requirements, arguing that we who are under the Gospel should sell all and give to the poor. "If even those who, faithfully offering tithes of their fruits, are obedient to the more ancient precepts of the Lord, cannot yet climb the heights of the Gospel, you can see very clearly how far short of it those fall who do not even do this." While he holds that the law is no longer exacted, he says, "But when the multitude of believers began day by day to decline from that apostolic fervor, and to look after their own wealth, and not to portion it out for the good of all the faithful in accordance with the arrangement of the apostles, but having their eye to their own private expenses, tried not only to keep it, but actually to increase it, not content with following the example of Ananias and Sapphira, then it seems good to all the priests that men who were hampered by world care, and almost ignorant, if I may say so, of abstinence and contrition, should be recalled to the pious duty by a fast canonically enjoined, and be constrained by the necessity of paying legal tithes, as this certainly would be good for the weak brethren and could not do any harm to the perfect who were living under the grace of the Gospel and by their voluntary devotion going beyond the law." [1]

[1] "The Ante-Nicene, Nicene and Post-Nicene Fathers," Vol. XI, Second Series, pp. 503, 515.

Thus we see what singular unanimity of opinion there was among the ancient Fathers of the Christian Church whose era is an extent of time from the middle of the first to the middle of the fifth century, A. D.; and their testimony is valuable as establishing the apostolic practice of the earliest Christian centuries, as well as the fact that there were in operation under The Law of the Tithe three recognized tenths,—not one; and leave us in wonder that the justice of the claim of the divine commandment regarding the tithe, unquestioned by these great men, should ever have come to be questioned at all, in any subsequent period of ecclesiastical history.

VII

THE VOICES OF MEN EMINENT IN THE MODERN CHURCH

WE may take first of all the opinion of that warrior of the Reformation, Luther himself, who stood as stoutly for tithes as he did for his "Theses."

Alongside of the picture called up by the words of the redoubtable Luther put the stern, uncompromising image of John Knox, the erstwhile court preacher of Mary Queen of Scots, and then hear him say, "Our Lord in the Gospel, speaking of payment of tithes to the Pharisees, saith: 'These ought ye to have done and not to leave the others undone.'

"It behooveth them to be paid. Now a great many, to outface conscience and delude all reproofs, maintain that lands, tithes, yea, whatever belonged to the Church in former ages, may be lawfully alienated.

"There is no impiety against which it is more requisite you set yourselves in this time. Repent, therefore, and amend your own neglect in this behalf and call upon others for amendment."

A little later, among the brilliant men who raised their voices for the preservation of tithing, we find Dr. Chalmers, who said: "There might be

drawn important lessons from the largeness of the proportion which God here commands. The first born bear a ratio to the whole approach—to the tithe which He also claimed of the fruits of the earth, or even to the seventh, which He specified as His share of your time—not a large proportion, certainly, when measured by His absolute right, but large when measured by the natural inclination of man to consecrate what he has to God."

Calvin, likewise, in those troublous times of the French Reformation, had freely lifted his voice also, declaring, "We see how God complaineth that He was defrauded both of His first fruits and also of His offerings and of all the residue which He had applied to Himself in His law. But if we inquire how the heathen behaved themselves towards their idols, we should find that they are willing to spend the most part of their substance on their superstitions."

Prof. Max Mueller, of Oxford, the renowned orientalist and translator of "The Sacred Books of the East," once wrote as follows to a man of the ministerial cloth: "It is surprising that when there is so much profession of religious sincerity, a special society should be organized to impress upon the people the duty of giving to benevolence a tenth part of their income. Can there be a lower and simpler test of that sincerity? And yet, when one thinks what this world of ours would be if at least this minimum of Christianity were a reality, one feels that you are right in preaching this simple

duty in season and out of season, until people see that, without fulfilling it, every other profession of religion is a mere sham. I can hardly trust myself to think what the result would be if it were considered as not respectable to give less than one-tenth. This proportion of the total income would amount in England alone to $180,000,000 a year. You will not rest till people begin to see that to give openly is less selfish than to give secretly; nay, till the giving of one-tenth of one's income becomes the general fashion, so that a young man of Oxford would as soon think of walking High Street without his hat as profess to be a Christian and not fulfill so humble a part of his duty."

That other towering oak of sturdy English integrity and broad statesmanship, William E. Gladstone, speaking to the same end, uttered these memorable words:

"To constitute a moral obligation, it is not necessary that we have a positive command. Probable evidence is binding as well as demonstrative evidence; nay, it constitutes the greatest portion of the subject matter of duty. And, therefore, a dim view of religious truth entails an obligation to follow it as real and valid as that which results from a clear and full comprehension."

Dr. Miller of Charlotte, North Carolina, has, upon this subject of tithing, words equally weighty with his illustrious compeers of other years whose utterances have been quoted in this chapter. He says: "The law of the tithe is binding upon the

Christian Church according to the judgment of the Fathers and the voice of the Church uncontradicted for more than a thousand years. It is a sad thought that the faith of the Jews and the heathen should exceed ours. It was a proverb among the Jews—pay tithes and be rich. The heathen made the same observation that he who paid most to his gods did receive most from them. They saw God's judgments upon them for not paying Him His tenth; they repented, restored the tithe and were delivered. But we Christians remain the only incurable infidels, and we refuse to pay God that which by a universal decree He has from the beginning reserved for Himself."

Among the weighty things that have been said in these modern days regarding the practice of proportionate giving, it seems to me nothing exceeds in interest and importance the following utterances of Bishop James W. Bashford, in his book, "God's Missionary Plan for the World," in which he says: "No enduring increase in our resources can be secured without systematic giving. The Church can never capture the world for Christ so long as our gifts rest upon spasmodic emotions rather than upon conscience. Again, our giving must be in proportion to our income. The whole history of the Christian Church does not show a single mission established or a single church maintained by appeals for each member to give one dollar. The cry for an equal gift from each member of the church at once lowers the standard of

the wealthiest members to a pittance; and forces upon the poor members the conviction that Christ does not demand of them the same amount as of the richest member. It is entirely proper to compare our average contribution of fifty-four cents per member with the average contribution of nearly one dollar per member by the members of some other churches, and to ask for an average of one dollar from Methodists; this has been done by our leaders in missionary enterprise and with good results.

"But an assessment of one dollar per member is false in principle and disappointing in practice. All business men are agreed that system and proportion are as essential to success in church work as in business life. Hence all business men are prepared to unite with the minister in insisting upon the apostolic injunction of systematic and proportional giving. 'Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper.' A study of the passage shows that it is not simply a suggestion; that it is a general order, one which Paul had given to other churches as well as to the church at Corinth; that it enjoins systematic giving at regular intervals established in advance; that it demands proportional giving according to the income of each. The two principles of system and proportion clearly laid down by the apostle Paul are essential to success in

every business enterprise; and business men recognize them as essential to the successful management of every church enterprise.

"As I have worked and prayed over this chapter the conviction has grown upon me that, in not urging any proportion in giving, the Church has made the same mistake that she would have made had she not fixed upon one-seventh of every Christian's time for worship, but had left every member free to set aside so much or so little of his time from business as might seem good to his own eyes. It is plain to all that, had not the early Christians set aside one day in seven for the service of God, and resolutely abstained from their ordinary work on that day, Christianity would never have become one of the great world religions. It grows equally clear to me that were the Christians, along with the devotion of one-seventh of their time to the Lord, to set aside also one-tenth of their income for His service, the world would be speedily evangelized."[1]

And so we might go on multiplying quotations, and showing how the whole current of modern religious thought is turning towards The Law of the Tithe; but this will suffice to illustrate the sentiment among world leaders in the Church of to-day regarding the "sinews of war" by which the spiritual conquest of the globe is to be brought about. The call of Moses that was echoed by the prophets in thunder tones, caught up and echoed

[1] "God's Missionary Plan for the World," p. 112.

again in notes equally loud by the early Fathers, repeated by the leaders of the great Reformation upon their trumpets which gave no uncertain sound, is now being bugled around the globe by other leaders equally devout and equally great, and soon the Church of the living God will echo it in full chorus so loud that it will reach the place of His feet made glorious in the eternal seats upon high.

VIII

THE HISTORY OF THE TITHE IN THE CHURCH THROUGH THE AGES

SAYCE says that there are tablets in the British Museum which are receipts for tithes paid to the sun god. Would that somewhere on the earth some example might be found, buried in some sepulchral mound or amid the ruins of some ancient library, consisting of receipts on ancient parchments, or written cuneiform on sun dried bricks of clay,—receipts given to Christians for tithes paid to the Church; but alas! Examples of that kind survive only from the past of the ancient heathen, and the ancient heathen worship. But while we may lack cuneiform bricks and papyrus pictographs, we do not lack some account of the origin of the system of tithing, an origin, too, among the people of God. Remote antiquity gives us in the Book of Genesis the story of Cain and Abel[1] and their offering of first fruits and from the flock, an act which was in obedience to some law laid upon their hearts by the Almighty. The germ idea of the tithe is found in their sacrifice. Later on, one glorious night, we find Jacob[2] offering to pay tithes to God, provided that the

[1] Gen. iv. 3-13.

[2] Gen. xxviii. 20-22.

divine Father will bring him back again into his native land. He baptized the stone set up for a pillar with oil; and anticipated the offering of oil in later ages, oil which was so abundantly brought to the tabernacle and to the temple. We find Abraham,[1] also, the grandfather of Jacob, and at a time not so many years remote from Jacob's vow at Bethel, giving tithe to Melchizedek, priest of the most high God, a priest without a recorded and preserved genealogy, hence said by Paul to be "without father and without mother."

The second great stage in the history of tithes in the Church came with the giving of the Levitical law. "The Mosaic law was not an innovation," says Philip Schaff, "but a confirmation of the patriarchal practice."[2] Moses ordained tithes to be given in the manner described in Chapters III and IV of this book. The law given in Leviticus was still further enlarged in the Book of Deuteronomy; and at once the question arose among the Rabbins and prophets as to whether tithes should be given by Jews everywhere thoughout the world, or only in Palestine. The earliest Rabbins held that the Law of the Tithe should apply also to Egypt,[3] and also to Moab and Ammon.[4] The scribes enlarged the scope of the law so as to make it apply to all Jews in Syria;[5] and the prophets required that it

[1] Gen. xiv. 18–20.
[2] "New Religious Encyclopædia," Art. "Tithes."
[3] "Jewish Encyclopædia," Art. "Tithes."
[4] *Ibid.*
[5] *Ibid.*

should also be in full force in Babylonia,[1] a land which supported its heathen temples and gods with tithes, and built great tithing houses along its canals;[2] so that while the Jews were tithing in honor of the "one" God, their heathen neighbors were making offerings to "many" gods, and monotheism and polytheism were each developing and elaborating tithing systems, both inspired by a living principle in the breasts of their devotees. Among the Jews, the tithe of the cattle was to go to the priests and Levites,[3] and the old patriarchal custom or law, which sent the firstlings and first fruits to the same destination, was finally enlarged in its scope, so as to include a tithe of corn, wine and oil, in addition to that of the flock and the herd. The tithe for the poor came to be applied in tithing one's earnings[4] and so abundant became the offerings that at last great special chambers and storehouses had to be built for them.[5] The "Mishna," the composition of which dates from about one hundred years after the destruction of Herod's temple,[6] laid down this rule: "Everything which may be used as food, and is cultivated and grows out of the earth, is liable to tithe."[7] "After the Exile, the Mosaic prescripts were enforced with great regularity."[8]

[1] "Jewish Encyclopædia," Art. "Tithes."
[2] Hilprecht. [3] Philo, "On the Rewards of the Priests."
[4] "Jewish Encyclopædia," Art. "Tithes."
[5] 2 Chron. xxxi. 11. [6] T. Theodores, "The Talmud."
[7] The Mishna on "Maaseroth," Vol. I, Chapter I.
[8] Schaff, "New Religious Encyclopædia," Art. "Tithes."

"It was also a provision of the Hebrew law that there should be no poor in the nation. The kindred of an impoverished man were required to restore him to a simple independence. All debt was cancelled at the end of each seven years, and if a patrimony had been alienated and not redeemed, it reverted to the original owner or his family in the fiftieth year. An Israelite who had sold himself to pay his obligations was free in the seventh year. The Levites depended on tithes which Solomon appears to have strictly exacted in their behalf, though Hezekiah is first mentioned as having formally assigned them their right. The Levites who were not on duty at the temple lived in the Levitical towns throughout the various tribes, and perhaps engaged in the instruction of the people. Poor by birth, and without the prospect of a share in the wealth open to all others, they were yet well cared for during Solomon's reign."[1] As to the Levitical cities mentioned in this passage from Geikie, the reader is referred to Chapter IV for a list of them, and for a review of the legal enactments and the customs connected therewith.

It is probable that never in all the history of Israel was the support of the priesthood so well kept up as in the days of King David. Certain it is that in no period was there a more elaborate organization of Levites, priests, singers, helpers, as during his reign. The greatest orchestra the world

[1] Geikie, "Hours with the Bible," Vol. III, p. 493.

has ever seen was organized by the command of God.[1] The arithmetic of the situation at this time almost stuns us with its vastness. There were twenty-four divisions of the Levites, each division consisting of 2,000, or 48,000 in all, whose duty it was to assist the priests in the sacrifices, and to render other services in public worship. Of this army of Levites, 4,000 were musicians, divided into twenty-four courses, all being under singers and music masters; while another 4,000 were watchers of the gates and doors of the sanctuary, while 6,000 others exercised the office and honors of police magistrates to see that all the requirements of the law were observed; and to this end they were scattered far and wide among the people, with their homes in the forty-eight Levitical cities. Of these cities, thirteen were the possession of the priests, who were, after all, only greater Levites. Vast numbers of this army of Levites were constantly resorting to Jerusalem. The priests came to the Levitical cities to assist in checking up the tithes, one Levite being detailed with one priest to see that everything was properly arranged, and the true tale of the accounts rendered. Those writers who have investigated the subject so carelessly as to say that the tithe was not generally enforced throughout Judea, or that the Levites never were put fully in possession of the forty-eight cities which were allotted them, show a painful ignorance[2] of the

[1] Geikie, "Hours with the Bible," Vol. VI, pp. 521–522.

[2] As for instance, the "Expositor's Bible."

subject, especially the allotment made by Joshua at the command of Moses, as given in Numbers xxxv.

An amusing ignorance crops out sometimes, even among commentators, as to the measurements in extending the boundaries of the cities so as to provide the Levitical allotments of pasture ground and space for barns, gardens, etc. Here the Talmud is invaluable. It is a great misfortune to Christendom that it has been suffered to remain so long untranslated in its entirety. Numberless fragments and translations of rather large portions have been before the scholars in Latin; Germany has possessed a reasonably good version of a large part of the Babylonian Talmud; but it is only in recent years that a translation of the whole work has been undertaken, so vast has been the labor necessary to systematize the version, and correct the text for corruptions.[1] There is no "Textus Receptus" of the Talmud. It is now in process of formation; and be it said to the shame of the Gentile world, not a little of the emendation necessary arises from the fact that all kinds of liberties have been taken with the text by Gentile hands. Hate for the Jew, narrow bigotry, intolerance, and the Inquisitorial Office, have all done their work; and it will take some time yet to restore the text accessible to scholars to a state of purity even approaching that of the Greek text of the New Testament.

While all the above is true, yet it may be said to

[1] There are now two German translations.

the satisfaction of students of the Bible that in recent years a new translation of a very large section of the Babylonian Talmud has appeared in English. The writer has been unable, much to his regret, to get access to the section dealing with "Maaseroth" or "Tithes"; but has been compelled to take his knowledge second hand from the works of Hebraists who were familiar with the original text of the Babylonian Talmud.

In relation, however, to the question of the boundaries of the Levitical cities, the author has had access to the translated portion of the Talmud which deals somewhat with that matter. "How are the boundaries of a town extended? A town that is oblong remains as it is. A town in the form of a circle is provided with corners. One that is in the form of a square need not be made equiangular. If it was narrow on one side and wide on another, it must be made even all around (through the formation of a parallelogram). If a house or row of buildings protruded from one of the walls of the town, a straight line is drawn from the extreme end of such protruding buildings, parallel to the wall, and thence two thousand ells are measured. If the town was in the form of an arch or a right angle, it should be considered as if the entire space enclosed by the arch or right angle were filled with houses, and 2,000 ells should be measured from the extreme ends." So says the Babylonian Talmud, in the tract dealing with such matters. But, reader, look not for an index to the Talmud. Conserva-

tism and difficulty together have left it unprovided with the semblance of an index. Search, as did the writer, until some good fortune brings you to your destination. It is astonishing and delightful, too, to read the minute directions given by the Rabbins as to the why, the when and the how of carrying the surveyor's chain, and to be informed as to the engineering difficulties in the way of the measurement of gullies and so forth, in the measurement of the Levitical glebe. One can see in this plotting of ground the origin of the English parish glebe.

Priests, people and Levites took turns in bringing in the produce of the soil and trees (first fruits) as being too sacred to be diverted to secular uses; it being understood that God must have the first, and hence the holy, yield of the trees bearing for the first time, as likewise the first products of the growing crops. First born sons, first born cattle for redemption, the firstlings of sheep and goats and the fat for the altar, all these things were regularly, plenteously and conscientiously brought in. Conscience, as we have seen above, was assisted in its operations by 6,000 police magistrates (Levites) who suffered no laxity.[1] First fruits of coarse meal, heave offerings of barley and of other fruits and products, including, at the last, wine and oil, were brought in in magnificent abundance. There is no hint in this of the modern parsimoniousness of much of Protestantism.

In the same way the tithes were brought for the

[1] Geikie's "Hours with the Bible," Vol. III, p. 263.

sustenance of the Levites at Jerusalem, a somewhat different arrangement being made for the lesser Levites in their cities, which was that they had gardens, field and pastures where they might get produce of their own, and pasture the Levitical herds. A priest attended with a Levite to see that exactness was secured when these tithe-payments were made, and that the tenth of the tithe was paid to the priests. The people, accompanied by the Levites, were to deliver at the temple all heave offerings of grain, wine, oil, for the sacred store-houses; since the temple guards and singers for whose sustenance these provisions were to serve were to be employed in the holy bounds, and the sacred vessels in which part of the offerings were to be given to God were also kept in the temple.

Later on, when the theocracy (democracy) was nearly destroyed by monarchy, there began what the moderns call "impropriation," that is, the appropriation of tithing revenues and glebes by the Jewish kings.[1] The Law of the Tithe was broken, and great sacrilege committed by crowding the Levites into the little kingdom of Judah, where they were given small allotments of land. Still further was there intrusion of Levitical rights when John Hyrcanus, about B. C. 130, diverted the tithes to the priests. After the Return from Babylon, the Pharisee party which had taken root there, on returning to the Holy Land, so hedged the law, that

[1] Geikie's "Hours with the Bible," Vol. III, p. 493.

tithes were taken, not only of grains and fruits, but also, of pulse, herbs in the gardens, and so on, a tithe which the law did not require. Jesus, in His discourses to the Pharisees later on, endorsed their tithing, but reproved them for neglecting morality and sanctity of the heart and life.

The history of tithing in the Jewish Church practically ceases with the destruction of the temple at the siege of Jerusalem, A. D. 70; and with that event, the chronicle is taken up by the historians and annalists of the Christian Church; for although the apostles and the gospel writers are practically silent on the tithing question, it is because the tithing law was so well understood and so well observed, and the habit of sharing with the Lord so deeply rooted that nothing was necessary by way of direction or admonition.[1] "The apostles never mention tithing, because that in their time the voluntary offerings of the members still sufficed for the wants of the Church."[2] In fact, so zealous did the Jerusalem Christians become that they in some instances sold all their possessions, and laid the price thereof at the apostles' feet.[3] The hideous defection of Ananias and Sapphira was one of the incidents of this communistic life at Jerusalem, a defection which was rebuked in so terrible a manner by the death of the perpetrators, that great fear fell on the Church,[4] and no similar instance of cupidity and lying is re-

[1] Schaff, "New Religious Encyclopædia," Art. "Tithes."
[2] *Ibid.* [3] Acts iv. 37. [4] Acts v. 11.

corded in the history of the infant Christian body. So free and so abundant were the offerings by the Church in different parts of the Roman world, that Paul had no difficulty afterwards in taking up an abundant offering for "the poor saints at Jerusalem," whose communism had impoverished them; and he specially thanked and commended some of the disciples for a collection gathered by them for his support[1] which was so generously extended to him not only from this, but from other quarters, that he "lived in his own hired house" while a prisoner, and so escaped the rigors of a Roman incarceration.[2]

After a century or two, zeal in the observation of the tithing law commenced to grow lukewarm. This is specially mentioned by Cyprian, "De Unitate Ecclesiæ," p. 23. In the East, all soon united in demanding tithes in accordance with the Old Testament prescripts.[3] Tithes were recommended by the Second Council of Tours, A. D. 567;[4] and excommunication was added to the command to observe the tithing law, by the Council of Macon which met in 585. Even the confessional was used to enforce the decree[5] and the matter was finally clinched by Charlemagne, who firmly established tithing in his empire. "In 779 he ordained that every one should pay tithes, and that the proceeds should be disposed of by the

[1] Phil. iv. 10. [2] Acts xxviii. 16, 30.
[3] Schaff, "New Religious Encyclopædia," Art. "Tithes."
[4] *Ibid.* [5] *Ibid.*

bishop; and A. D. 787, it was made imperative by the legatine councils held in England." [1]

"Thence onward it was enforced by infrequent legislation. Almost all laws after the death of Alfred contain some mention of it. Edgar's legislation was somewhat minute, directing the tithe of the young to be paid at Whitsuntide, the fruits of the earth at the autumnal equinox, to be paid at 'eald mynster' or mother church to which the district belongs. The thegn, having a burying ground on his bookland, was bound to give one-third of the tithe to the church owning the cemetery; otherwise he might give the priest what he pleased. Free townships gave them to parish priests, while lords of franchises often made friends in high places by giving them to monasteries. This was frequent after the Norman Conquest of 1066. The Council of the year 1200 decided that the parochial clergy have the first claim to the tithe of the cultivated land. Besides, there was the cyric-sceat, or church-scot, a sort of commutation of first fruits paid by every householder; sawl-sceat or soul-scot or mortuary dues; with other occasional offerings." [2]

In his great work, "The Spirit of the Laws," Montesquieu has the following observations on "The Establishment of the Tithe," that are so important, both for the character of the information they contain, and for the source from which they

[1] Stubbs, "Const. Hist. Eng.," Chap. 8, Sec. 86.
[2] *Ibid.*, Vol. I, pp. 227–229.

spring, that I give them here. He says: "The regulations made under King Pepin had given the Church rather hopes of relief than effectually relieved her; and as Charles Martel found all the landed estates of the kingdom in the hands of the clergy, Charlemagne found all the church lands in the hands of the soldiery. The latter could not be compelled to restore a voluntary donation; and the circumstances of that time rendered the thing still more impracticable than it seemed to be of its own nature. On the other hand, Christianity ought not to have been lost for want of ministers, churches and instruction.

"This was the reason of Charlemagne's establishing the tithes, a new kind of property which had this advantage in favor of the clergy, that as they were given particularly to the Church, it was easier in process of time to know when they were usurped.

"Some have attempted to make this institution of a still remoter date, but the authorities they produce seem rather, I think, to prove the contrary. The Constitution of Clotharius says only that they shall not raise certain tithes on church lands; so far then was the Church from exacting at that time, that its whole pretension was to be exempted from paying them. The Second Council of Macon, which was held in 585, and ordains the payment of tithes, says, indeed, that they were paid in ancient times, but it says also that the custom of paying them was then abolished.

"No one questions but that the clergy opened

the Bible before Charlemagne's time, and preached the gifts and offerings of Leviticus. But I say, that before the prince's reign, though the tithes might have been preached, they were never established.

"I noticed that the regulations made under King Pepin had subjected those who were seized of church lands in fief to the payment of tithes, and to the repairing of churches. It was a great deal to induce by a law, whose equity could not be disputed, the principal men of the nation to set the example.

"Charlemagne did more; and we find by the Capitulary de Vilis that he obliged his own demesnes to the payment of the tithes; this was a still more striking example.

"But the commonalty are rarely influenced by example to sacrifice their interests. The Synod of Frankford furnished them with a more cogent motive to pay the tithes. A capitulary was made in that Synod, wherein it is said that in the last famine the spikes of corn were found to contain no seed, the infernal spirits having devoured it all, and that those spirits had been heard to reproach them with not having paid the tithes; in consequence of which it was ordained that all those who were seized of church lands should pay the tithes; and the next consequence was that the obligation extended to all.

"Charlemagne's project did not succeed at first, for it seemed too heavy a burden. The payment of the tithes among the Jews was connected with

the plan of the foundation of their republic; but here it was a burden quite independent of the other charges of the establishment of the monarchy. We find by the regulations added to the law of the Lombard the difficulty there was in causing the tithes to be accepted by the civil laws; and as for the opposition they met with before they were admitted to the ecclesiastic laws, we may easily judge of it from the different canons of the councils.

"The people consented at length to pay the tithes, upon condition that they might have the power of redeeming them. This the constitution of Louis the Debonnaire, and that of the Emperor Lotharius, his son, would not allow.

"The laws of Charlemagne, in regard to the establishment of tithes, were a work of necessity, not of superstition—a work, in short, in which religion only was concerned.

"His famous division of the tithes into four parts, for the repairing of the churches, for the poor, for the bishop, and for the clergy, manifestly proves that he wished to give the Church that fixed and permanent status which she had lost.

"His will shows that he was desirous of repairing the mischief done by his grandfather, Charles Martel. He made three equal shares of his movable goods; two of these he would have divided each into one and twenty parts, for the one-and-twenty metropolitan sees of his empire; each part was to be subdivided between the metropolitan and

the dependent bishoprics. The remaining third he distributed into four parts; one he gave to his children and grandchildren, another was added to the two-thirds already bequeathed, and the other two were assigned to charitable uses. It seems as if he looked upon the immense donation he was making to the Church less as a religious act than a political distribution." [1]

It will be interesting at this point to introduce Hallam's view of the same period of tithing history, as found in his "Middle Ages," Volume I, p. 618. I have condensed somewhat his learned statements, and the result is as follows: After the fall of the Roman Empire, so eloquently and graphically portrayed by the great Gibbon, "the Synod of Tours, A. D. 567, through four of its bishops, issued a letter to the laity asserting that the tithe should be paid. The Second Synod of Macon (A. D. 585) put excommunication as a penalty for refusing to observe it. This is said to be the first authentic enactment. From this time on its enforcement became more and more nearly universal. The first Christian emperors assigned land and property for the support of ministers, but did not enforce the tithe. Finally, Charlemagne, King of the Franks, 768–800, Roman Emperor, 800–814, made the first enactment in his Capitularies. The parochial divisions did not first exist until several centuries after the establishment of Christianity. The bishops received

[1] Montesquieu's "The Spirit of the Laws," Vol. II, pp. 237–240.

the tithes, and apportioned them as they saw fit. Charlemagne divided tithes into three parts, one for the bishop and his clergy, one for the poor, and a third for the support of the fabric of the Church.

"The rural churches were for a long time adjuncts of the cathedrals, but finally, by degrees, were required to be self-supporting. The first injunction in regard to tithes was by a provincial council of France near the end of the sixth century. From the ninth to the end of the twelfth, or later, it is similarly enforced. Most of the sermons preached in the eighth century inculcated tithing as a duty. About the year 1200, the tithes which had been called predial or pertaining to the fruits of the earth were extended to include, at least theoretically, every species of profit, and to wages derived from every kind of labor. In the tenth and eleventh centuries, many clerical tithes fell into the hands of laymen, through the practice of extortion through farming them out to cheap curates, the surplus above their salary going to the pockets of their employers. However, in England, such was the power of the Church that about one-half of all the land of the country, through successive grants, came into control of the Church; and in some countries of Europe the proportion was even greater."

I may add to the above that the great struggle between lords and commons, which is now convulsing England, is over the possession and taxation of vast tracts of land, many of them shooting preserves, owned by English nobles, land which anciently be-

longed to the Church as noted in the preceding paragraph, but escheated from the Church to Henry VIII, or to his favorites, as we shall see a little farther on in this chapter.

The tithe had been introduced into England about the close of the eighth century by Offa, King of Mercia, and by Ethelwulf in the ninth century, or, as another authority writes, by Atelstan (Athelstane), A. D. 927, who made it a law for the whole English realm. Innocent III directed the Archbishop of Canterbury to require that tithes should be paid to the payee's own clergyman, but this law was a dead letter until the General Council of Lateran, 1215, gave the parson the parochial right to the tithes.[1]

"The name of 'tithing,' which in some parts of England still replaces that of the township as the unit of local administration, and which occurs as early as the time of Edgar, must be understood as a subdivision of the 'hundred.'"[2] "In England, in Anglo-Saxon times, a tithe was a district containing ten householders who were sureties to the king for the good behavior of each other."[3] "The Anglo-Saxon version of Genesis xiv. 20 says: 'He sealde him the teothunge of eallum tham thingum'—he gave him the tithe of all the possessions."[4] "The Anglo-Saxon 'teotha' stands for 'teontha' formed

[1] E. B. Stewart's "The Tithe," pp. 30–31.
[2] Stubbs, "Const. Hist.," Vol. I, p. 85.
[3] Stormouth, "English Dictionary," Art. "Tithe."
[4] *Ibid.*

with suffix—tha from 'teon, ten.' The loss of 'n' before 'th' occurs again in 'tooth,' 'other,' etc. We also have 'ten-th' in which 'n' is retained; hence 'tenth' and 'tithe' are doublets."[1] "The true English word is 'tithe.'"[2]

The introduction of the tithe into England at the above date was followed by its being introduced also into Portugal and Denmark in the eleventh century, and into Sweden in the thirteenth century.[3] In Germany, the court treasury has been allowed to suffer, but not God's, says one writer.

With the coming of the Reformation, both on the Continent and in England, there was no disposition on the part of any of the great leaders of the movement except Henry VIII to interfere in any way with the operation of the Levitical law, backed by the laws civil and the laws ecclesiastical. In Scotland, under Knox, the First Book of Discipline has this passage: "The sums able to sustain the forenamed persons, and to furnish all things appertaining to the preservation of good order and policy within the Kirk, must be lifted of tenths, the tenth sheaf of all sorts of corn, hay, hemp and lint: tenth fish, tenth calf, tenth lamb, tenth wool, tenth foal, tenth cheese. And because we know that the tenth was reasonably taken, as is before expressed, will not suffice to discharge the former necessity," it directs other gifts and rents. In fact, it is true

[1] Stormonth, "English Dictionary," Art. "Tithe."
[2] Skeat, "Etymological Dictionary," Art. "Tithe."
[3] Schaff, "New Religious Encyclopædia," Art. "Tithes."

of all countries where the tithe had been recognized by law and custom, which sometimes acquires the force of law, tithes were retained; and the inbreaking of the new light of the Reformation did not tend in any way to diminish the force of the obligation resting upon the consciences of the leading spirits who guided the destinies of this spiritual Renaissance, but rather it deepened, quickened, and gave it fresh power. None had supposed, up to this time, that tithes rested their claim upon anything else than the Mosaic law; in fact, down to the seventeenth century this had been the conclusion, both of churchmen and princes, seconded by their lawmakers; but now came the great challenge of learning and patient investigation, to the doctrine of "*The divine right of kings*," as emphasized in the struggles of Charles I, James I, Charles II, and in large measure between the English Commons and the monarchs who succeeded the ones I have named; and The Law of the Tithe very early in this struggle of the giants came to be involved in the points at issue. Selden, Grotius, *et al.*, showed that tithes were known to the Roman law;[1] and the bitter discussion which arose, in which churchmen at first were loth to admit any other foundation than the Mosaic prescripts, resulted at last in the breaking down, in large measure, of the rights of the Church, and in their impropriation by the crown, as in the case of Henry VIII, as I shall show in a later paragraph.

[1] Schaff, "New Religious Encyclopædia." Art. "Tithe."

Kings who had preceded Henry had done all they could, apparently, to confirm the rights of the Church. When King John, the night before Runnymede, rolled over and over in his tent, biting the sticks and grass as he wallowed on the ground, foaming at the mouth in his rage, because Magna Charta was about to be signed by his unwilling hand, and wrested from his fingers to become the bulwark of the British Constitution, and the Charter of British liberties, not a little of his fury may have been occasioned by the fact that he knew to-morrow would witness his written concession in these words, the words of Magna Charta: "We have granted unto God, and by this our present charter have confirmed, for us and our heirs forevermore, that the Church of England shall be free and have all rights inviolable." Thus we see that the very foundations of the British commonweal guarantee the binding force of The Law of the Tithe, which previous monarchs, recognizing the claims of the Mosaic prescript on the human conscience and will, had drafted into forceful regulations for the benefit of the Church. This right to the tithe, therefore, is fundamental in British law; and its claim by the fundamentals of American law must also be conceded; since our ideas of constitutional government were transmitted to us through our British ancestors, and guaranteed to us under a Constitution which is the resounding echo of the Magna Charta.

To demonstrate this fact, we only need to remind

ourselves that the Levitical law of the tithe was engrafted bodily into the early laws of New England by the Plymouth and other Pilgrims. It was not felt to be a hardship that the laws of Moses suggested the giving of a tenth to God. The Compact of the *Mayflower*, signed up in its tiny cabin by the Pilgrim fathers, recognized the Bible as containing the laws of God, of binding force upon the people and upon their lawmakers alike; and as loyal and patriotic Americans, who believe in the foundations of true Christian liberty, it is our duty, in view of the empty treasuries of the American Church, to hark back to the political ideas of the New England fathers, and to revive the God-given obligation and privilege of The Law of the Tithe.

Indignant, not at the tithing system, but that it had been arbitrarily imposed on the British people, not as dues to the Almighty, but as tribute to kings due by "divine right," John Selden dared the anger of James I in writing his "History of Tythes," in which he challenged the doctrine of "the divine right of kings" with a fiery zeal, and with a learning and acumen that demolished all counter arguments; and which left James I helpless in his wrath, save as he might put Selden in the Tower of London, or bring him before the inquisitors of the Star Chamber. In fact proceedings in this historic Chamber sought to discredit Selden,[1] to demolish his logic by suppressing it,[2] and by

[1] "Encyclopædia Brit.," Art. "Selden." [2] *Ibid.*

measures of unjustifiable severity terrify all other writers so that they would not dare to take up their pens in Selden's defense. James I, who posed before his subjects as the great, the liberal, the good, the tolerant, so far gave the lie to all these epithets that he caused all of Selden's books that could be seized to be gathered together and burned by the common hangman,[1] but thanks to the oversight of a Providence, "a divinity that shapes our ends, rough hew them as we may," James was defeated in this, so that some of the copies escaped the hangman's hand and torch, and repose in museums, private libraries and book-shops where rare and curious volumes are dispensed; and are imported into the United States even yet, as this writer can testify, at an expense of about four dollars per copy; which shows that the volume has not yet become extremely rare, but that even somewhat numerously it can be picked up from the book-stalls.

The discussion opened by Grotius and Selden was taken up by such hands as "Sixtinus amana Com. de Decimis Mos.," 1618, by Spencer in his "De Legibus Hebræorum," 1727, by Scaliger, in "Diat. de Decimis, app. ad Deut. 26," and later on by Carpzov,[2] Nowack,[3] Wellhausen,[4] Driver,[5] W. R. Smith, and by Schürer.

[1] "Encyc. Brit.," Art. "Selden"; *vide* also Art. "Tithe."
[2] App. pp. 135, sq. 619.
[3] "Heb. Archäol.," Vol. II, pp. 257–259.
[4] Wellhausen, "Proleg.," pp. 156–158.
[5] "Deuteronomy," pp. 166–173.

The struggle between Henry VIII and the Lords and Commons and the Church deserves and must receive a treatment all its own, since it is largely due to the sacrilege committed by this monarch that all of modern Protestantism is involved in the dearth of the neglected tithe, and the consequent empty treasury; and I may add that his royal acts were and are still in large measure responsible for the fact that in England in the twentieth century we are witnessing a struggle between the Crown and the People to reclaim for the latter the ecclesiastical lands escheated to the lords and nobles and the veterans of royal wars, and to the intriguing favorites of the royal court, by the hand and mandates of Henry VIII. His was a battle royal with the People, the Parliament and the Church, over the possession of the church lands; which, as we know, comprised before this about one-half of all of England. Henry forced the Church to relinquish its claims upon vast tracts of these lands and instead of restoring them to the people, who might then have farmed them in their own interest, and then given the tithes therefrom in the Church's interest, impropriated them to his own benefit, enjoyed all the revenues from them, with which he recouped the royal treasury; or, if kingly greed did not extend so far as his own person, bestowed what his gorged desire did not want upon the soldiers of his wars, or upon the nobles whose fawning, cringing flattery and servile obedience he courted and received.

Here commenced, then, the royal plundering of the English Church, and the impoverishment of the Commons. So far was this wicked sacrilege extended, that it is recorded of the acts of Henry VIII that he boldly said to Parliament: "I hear that my bill (the bill to give the English monasteries to him) will not pass, but I will have it pass or I will have some of your heads." It passed. The body that passed it was the Commons of England; and the Commons under George V, in the twentieth century, are standing at the door of the House of Lords, that now in spirit wears the mantle of Henry VIII, but, thank God, without his power; and spite of the House of Lords, these lands will go back to the Commons; and the oppressed poor of England, of whom Lady Somerset has said that "for the last forty years I have seen nothing done for them," will be able at last to homestead, by a new kind of "squatter sovereignty," the fox range and the shooting preserves where for centuries nobility and royalty have amused themselves while the Commons, many of them, starved.

The royal mistake in the earliest instance was the granting of unlimited tracts of land to the Church instead of to the people. Henry's mistake was in escheating these lands to the nobles instead of to the people; and the mission of George V, a monarch of enlightenment and of unblemished Christian honor, will be to escheat to the people what has not been theirs since the earlier English

kings escheated or granted them to the Church. Thus does democracy move in its victorious march around the world; and thus are kings removing their diadems in the presence of the nobility of the Commons, crowned the honors conferred upon them by the enlightened Christian statesmanship of the twentieth century.

To show how far the ancient arbitrariness of Henry extended, I will append from Dr. Duncan's excellent little treatise this table: showing the ecclesiastical properties confiscated by the iron hand and the capricious and all too powerful will of that monarch:

"In 1536, all monasteries with revenue less than $1,000 a year.

"In 1539, all the rest of the monasteries throughout the kingdom.

"In 1540, the hospitals and churches of St. John in Jerusalem, in England, and Ireland.

"In 1545, all colleges, chapels, chanteries, hospitals." [1]

The above ecclesiastical properties carried with them all the land attached.

In order to show in its real colors the glaring sacrilege of Henry let it be remembered that his predecessors had confirmed to the Church the rights secured and defended in Magna Charta. In the reign of Edward I, special statutes confirmed this charter; and excommunication was denounced upon those who violated the spirit of the statute;

[1] J. W. Duncan, "Our Christian Stewardship," p. 71.

and in the reign of Edward II, tithes were declared a part of the divine reserve, kept by the Almighty in token of His sovereignty in universal dominion.[1] William the Conqueror continued this policy and the coronation oath of succeeding kings confirmed the statute of Edward II, solemnly implicating posterity, should this oath be broken. This confirmation by the newly crowned continued until the Commonwealth of Oliver Cromwell; and even Henry VIII hypocritically took similar oath; but angered because the clergy opposed his numerous divorces and marriages, and because of the poverty of the royal treasury, he revenged himself and recouped his exchequer at one stroke, by confiscations of ecclesiastical establishments, or rather, selling the tithes that were intended for the support of these establishments; and *this sacrilege, commenced in the reign of Henry VIII, has continued in the appropriation of ecclesiastical income throughout Protestantism, even until now; hence the empty treasuries of the Church, a Zion that languishes, fields that are white unto the harvest, with none to enter because the revenues therefor are diverted in other and secular directions.*

Church of the living God, awake! Princes of the earth, restore what ye have taken from the treasuries of God; and ye lesser princes, ye commons, give back to God His tenth; and then let the chariot wheels of progress roll on forever.

After the assault made on the ancient rights of

[1] J. W. Duncan, "Our Christian Stewardship," p. 68.

the Church by Henry VIII, who sold 2,388 sacred properties[1] or rather the tithes that supported them, the tithing system steadily declined in England. The Commutation Act of 1836 makes the tithe in England of historical interest, chiefly, since at that time all lands were discharged from tithe, and a rent-charge substituted. This ultimately fell upon the landlord. One-third of all the tithes of England passed in recent times into the hands of laymen. Tithes are now payable by all, in the Church of England or out of it. There are special enactments for Catholics and Quakers.

In France, the National Assembly in 1789 destroyed all legal claims the Church may have had upon the tithe, except those which the Bible contains, by rescinding all French statutes relating thereto.

And so the general sacrilege goes steadily on, while the most heart-breaking appeals come from the fields, as witness this fresh deliverance from the lips of Bishop W. F. McDowell:

"Another dominant impression is that the field is undermanned, that our present force is inadequate, that our missionaries are compelled to spend too much time and strength obtaining money to carry on their work that this constant strain upon them in large part takes them out of, and unfits them for, their own highest and best, most direct missionary service, and that the kingdom of God in India would be made glad if all 'special givers'

[1] Duncan, "Our Christian Stewardship," p. 72.

at home should send word to all missionaries that they need not write any more appeals for ten years, and that all 'special gifts' would be continued for ten years and increased ten per cent. each year, so that the missionaries would be missionaries instead of part missionary and part agonized and burdened solicitors of funds. More than one confessed to me that he gave half his strength to the task of raising special gifts. And yet these are the men most competent to lead India's hosts and to guide the young Church aright. And the need of missionary leadership was never so great and its opportunity never so promising. More than once as these men told me of their hundreds of letters and their anxieties I said in my heart, 'Loose them and let them go.'"

[1] From a recent communication to the religious press.

IX

ROME OR JERUSALEM, WHICH?

IT is plain to see that, speaking from the financial standpoint, the status of a Protestant minister is not what it ought to be. The reason therefore is in part to be found in the present-day conception of his office, a conception which is tinctured somewhat with mediævalism. In fact, mediævalism characterizes to a certain extent all our views of a modern day ministry. The spirit of to-day condemns the preacher, as it were, to a penitential cell, and leaves him there to his fate. His proper habitat is still thought by many to be one of severe asceticism. We have demanded of the preacher of the twentieth century that he wear no haircloth next his skin, but, metaphorically speaking, we expect him to wear it upon his heart, his prospects in life; and the shadow of the cell still lies over the minister's library, his clothes, his larder, his spending of money, or rather, over the money which ought to be his to spend.

In the *Independent*, that well-known religious journal published in New York City, it was noticed editorially not long ago that, in response to a letter of inquiry sent out from that office, forty per cent. of the preachers consulted, on being asked if they

would enter the ministry, if they had it to do over again, answered, "No." When men will chorus a negative in this manner, forty out of a hundred, there is something radically wrong in the conditions with which they have had to contend; and the wrong in the case is the monasticism, the spirit of the cloister, that still obtains in Protestantism, making the rewards and emoluments of the ministerial office in the majority of cases mean and contemptible, and which insult the manhood issuing from the colleges and theological seminaries by offering them a meagre stipend instead of comfortable support,—a so-called "salary" which would be looked upon with supreme disgust by a New York hod carrier. The recent returns of the United States Census enumerators make it clear that the average salary of a minister of the Gospel in the United states is only the miserable pittance of $665 per annum. Taking the Methodists as an example, the average wage of a man in the ministerial ranks is about $800 per annum; and in this average is included the wage of the highest paid pulpits throughout the connection.

The average graded school janitors in the city get more at least by $200 than does the average preacher; and what is worse, the preacher, unlike the janitor, in many instances does not get his pay by the month and promptly, coming by fits and starts, and in bulk, if at all, at the end of the year. Cases of this kind are more common than is generally supposed. Perhaps ten or eleven months

of privation have preceded a feeble effort to secure the preacher's pay at the end of the year, and then, by reason of the unbusinesslike character of the whole proceeding, and the "wait" in the case, the salary so badly needed is not gathered at all. When the Church with a full purse, a purse in fact that is bursting with wealth that is yet in the pockets of its laity, offers the average wage of $665 per annum, she stultifies her opportunity, and insults beyond recall the manhood of the men who have a right to expect her support; and be it remembered that the average $665 of salary in 1910 has only half the purchasing power it had in 1900. The rise in the price of leathers, woollens and foodstuffs in that period of time makes it impossible for a man to live upon the income of the decade preceding the last. Any one can satisfy himself of the truth of the above figures by examining "Bradstreet's." The young men coming out of the colleges and seminaries and universities, seeing the high cost of living, seeing also the miserable pittance that is offered them, do perfectly right in refusing entrance into the ranks of men under a taskmistress who insists that they make bricks without straw; for certainly the brick of good ministerial service cannot be made without the straw of comfortable clerical support.

Again: With an insufficient salary, the minister's life is perilous to reputation, to health, and to the future of his growing family, if a family he is destined to have. He must maintain it on a wage

which will not cover the cost of living,—a cost that in these days of food-trusts and combines is going all the time higher and higher. Bradstreet shows that the prices of cloth and leather in the last ten years have gone up fifty per cent., and the observations of everybody show plainly enough that the salaries of the ministry for the last ten years have remained practically stationary; in other words, that the purchasing power of a dollar has lessened one-half, which means that so far as economic results go, clergymen's salaries are just half what they were a decade since. These are facts that provoke anxious thought, and which cry loudly for the righting of the great wrong involved.

The minister who works at inadequate salary takes a grave risk to himself, through very possible inability to avoid debt, or to pay debt when it is contracted: in other words, he is putting his neck into the halter of peril to his good name. One young man of our acquaintance in a certain religious denomination, driven into a financial corner through the neglect of his people who were abundantly able to make it otherwise, said: "I was honest until I became a ——— preacher." The blank does not represent a profane word, but stands for the name of the denomination in the ranks of the ministry of which this young man was serving.

The minister who works with inadequate wage deprives his children of God-given oppor-

tunities and privileges, and thus makes certain the perpetration of a crime against childhood. Their life, instead of being full-orbed and care-free, is one that at best reminds us of the tragic stories one hears from the factories where overtime and meagre wage have deprived children, grown prematurely old, of the health, the vivacity of spirits, and the outlook which God meant that they should have.

I have said above that the spirit of mediævalism is upon our thinking with regard to the ministry. Let us prove it further. The notion which I do not find to be altogether uncommon is that a preacher must necessarily take upon himself the greatest hardships in taking up his work. Why hardships? You cannot find that kind of a scheme provided for the Levitical ministry. It is not in the Bible. Hardships in a pioneer country, far from the railways and from the refinements of civilization, as a matter of course, are to be expected and endured.

But such hardships would be criminal in a part of the country which has for the laity all the comforts which they would deny their pastors. These hardships are especially culpable if they occur as the result of the indifference or the neglect of parishioners. The writer knows of one instance in Illinois where a minister and his wife, living in a ramshackle parsonage, in a neighborhood where wealth ran up into millions, and where the parishioners steadily neglected the just claims

of their pastor, sat up one bitterly cold day, in their kitchen, with heavy winter wraps on, by the side of a red hot stove, unable to keep warm in spite of wraps and in spite of stove; and the wife was, in a week or two, dead from pneumonia. It is not for some one to say, "This wife and her husband faced all this in entering the ministry." Not so; but the criminal neglect which occasioned this death is as reprehensible as the kind of neglect which in sickness, with the madness of a Christian Scientist, neglects or refuses to call a doctor; and lets the patient die in the midst of what I would call "the incantations of a cult." Man after man in the ministry breaks down before his time, and why not? He superannuates, retires, dies an object of pity, and, too often, an object of charity from a poverty so abject that it is debasing. Tamerlane, building his pyramid of skulls of the men he had slain, is not historically more reprehensible than that Church which steadily and hard-heartedly walks without repentance in sackcloth and ashes over the graves of the men she has underpaid unto death. Whence came this spirit of neglect? Largely from the false belief that such is the divine order, and such the divine plan. It is as far from God's order, as revealed in His word, as hell is from heaven. A seedy coat and an empty larder are not the necessary and God-directed perquisites of the ministry. By all that is good and holy, out upon such a travesty of divine teaching. As Whittier said of the old grinding law which could

make a Revolutionary patriot "The Prisoner for Debt," we may say of this inadequately supported "man with the hoe" that we call "an overworked and underpaid minister,"

> "Down with the law that binds him thus,
> unworthy freemen,
> Let it find no refuge from the withering
> curse, of God and humankind."

Down with the unholy custom which neglects the holy men of God. He who reads the fourth chapter in this volume and then diligently compares this teaching drawn direct from the Word of God with the miserable caricature of it which obtains in many parts of a country as rich as the United States of America, will soon be convinced that a far different state of things from the one that now exists is the divine order. Whence came this old belief,—the old idea that the man of God must live in a penitential cell, on scanty fare, with a wooden ladle swung to his girdle into which pitying passers-by, in response to the dictates of a swelling heart at the poor fellow's condition, dropped the dole of charity? The preacher of to-day may be, but he ought not to be, an almoner. Circumstances, hard, hideous, unyielding conditions, may impose the almoner life upon him. Mediævalism made a man fast until he saw devils, as Luther did; or wild, alluring human forms, as did St. Anthony; or a devil who interfered with his blacksmithing, as was the case with the saint we call Dunstan.

Modern psychology, wiser than the psychology of old, plainly declares and proves that many of the so-called "visions" of the mediæval "saints" were only the phantasms of an overstrained and overwrought nervous system in a body, which, instead of being well fed, has been wickedly and inhumanly starved.

Flagellation of this sort is not to be inflicted on the body, because the Scriptures declare it to be the "temple of the Holy Ghost"; and the more blessed and saner gospel of the twentieth century, which is simply a better interpretation of the Gospel which has been in the Bible all the while, insists that the body shall be well taken care of; and this cannot be done on a paltry and insignificant salary, which the Church is able, but up to now has been too covetous or too neglectful, to pay. The Church has cheapened her ministry, broken their spirit, cudgelled them prematurely out of the ranks under the operation of stern economic laws which they could not strive against, and inhumanly superannuated them, for the most part, without salary; and done this "in all good conscience," just as the Inquisitors of the Holy Office burned, pinched, racked, stretched, and impaled their victims, all in the name of the same "good conscience" which made Paul a terrible persecutor of the Church; and all in the name of "the Crucified" has this happened. Christianity must procure some other form of cross on which her ministry is to be crucified. It is not the good, pure, intellectual,

holy man in men that is to be crucified. It is "the old man." Not a cheerful, happy spirit, but lust is to be crucified; and along with it, avarice, false pride, and the whole lot.

The idea that a preacher must be put upon short allowance, starved, neglected until he is an almoner, came by the way of Rome, and not from Jerusalem.

This Romish idea must be combated, driven back, to hide its dragon head under the shadows of the Vatican where it belongs; and never let it be preached in the name of "the Man of Galilee," Who "became poor that He might make many rich." He fed the hungry multitudes to repletion; Rome would have thrashed them with whips and left them in the desert to fast and await the "visions of starvation."

The Saviour recognized the great physiological fact that the body is to be fed, groomed, clothed, rested. The feeding of the five thousand, and of the seven thousand, proves nothing if it does not prove this; and the suggestion in the incident of the man wandering among the tombs proves it; His "come ye aside and rest a while" spoken in quiet to His disciples, His own periods of relaxation in the mountains and in quiet places, all prove that His was not a preaching of a severe and painful asceticism. John Wesley was tinctured with that false belief and with the old monastic idea, when he used to go with his brother Charles to sleep in an orchard, waking in the morning with their hair frozen to the ground and the rime all about them.

We never again hear of those nonsensical ideas after he enters into the blessing of regeneration, still less after he went on into the walks of "the higher life" of the soul. He passed utterly away from the formalism which made trouble for him in Georgia, and had permitted him to have his name upon the rolls of the Church without being a truly regenerated man.

The Gospel of the ever-blessed Jesus is a gospel of liberty; it is a gospel of love and peace and joy and mercy, not of penitential whipping and of flesh irritated by haircloth. It is a gospel of hammocks, and rest cures, and Chautauquas, and of nestlings down in quiet, cool places, when the body, like the heart, is hot and weary; a gospel of tennis-courts and of innocent recreations; a gospel of wholesome food and plenty of it; a gospel which provides its preachers money to pay the butcher and the grocer, and anything which does not do this is not gospel; a gospel of comfortable firesides, and of full coal-scuttles, and books and friends and rollicking, innocent fun and music, and communion and fellowship. The dismal cell, the penitential scourge and whip, the cruel nails, the lacerations, shavings, barefootedness, hair shirts, nervous rackings, starvings for food and sleep, all have no place in the scheme of Jesus of Nazareth; they never had any place except in the scheme of a conscious or an unconscious inquisition. Self-denial? Yes; but not of a kind which violates the laws of health and neglects the wholesome care of the body. Cross-bear-

ing? Yes; but not of the kind that tears one's flesh with the ignorant abandon of an Indian in a sun-dance. Walking in the footsteps of Christ? Yes, not forgetting that the footsteps of Christ lead us to the rest and quiet of the mountains, the recreation of the fishing-boat and the fish-hook and net, out among the lilies of the fields, out where run the foxes, where fly the birds, and where the glorious heaven, and not a patch through a cell wall, can be seen; remembering, too, that the footsteps of Jesus lead us into the quiet, peaceful and happy household at Bethany and into the midst of the rollicking and the merrymaking, of the fast and furious Oriental fun always customary in Jewish and Arabian weddings of His day, and which He found rollicksome and merry enough in the wedding in Cana of Galilee.

When the Church comes to the full realization of the truth of what has just been said, she will pension with honors emeritus all her retired ministry, after they have been kept on comfortable salaries through the years of their activity; salaries that have placed and will continue to place them above anxiety during the evening time, which shall be light. She will not only pension them, but increase their salaries many fold, fill their larders with the repletion of the olden days at Jerusalem and in the Levitical cities; provide them with farms in old age, like unto the Levitical glebe; salary them until their libraries will be enriched by yearly expenditures for books going up beyond the hundred

dollars every year, thus keeping the mind fresh until scores of them, superannuated twenty years later than fifty, will preserve, like Theodore Cuyler, their intellectual acumen and freshness down to the very last weeks of a more than threescore years and ten.

But this cannot be until "God's Financial Plan" is adhered to, and until there is recognized the wisdom and the ever binding force of

"*The Law of the Tithe.*"

X

AN INSTANCE OF BIBLE GIVING

IN painful contrast with the poverty of the exchequer in the case of so many churches, and having in mind the straits to which so many of them have been reduced in bringing things to pass, let me place several instances of Bible giving, to show the spontaneousness, the easy liberality, and the cornucopia abundance of the latter. One of the most remarkable of these cases is found in Exodus xxxv. 21–29, in response to the call sent out by Moses for materials to build the tabernacle. The call is found in the fifth verse of the chapter named and is as follows: "Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering unto the Lord." To show how general was the call and how the very materials to be given were of the most varying description and the greatest variety, I subjoin the names of the things desired, putting them into columnar setting, so that the extent of the call, and the response thereto may be the better grasped and realized.

The articles called for:

Gold,
Silver,
Brass,

Blue,
Purple,
Scarlet,
Fine linens,
Goats' hair,
Rams' skins dyed red,
Badgers' skins,
Shittim (acacia) wood,
Oil for the light,
Spices for anointing oil,
And for sweet incense,
Onyx stones,
Stones for the ephod,
And for the breastplate.

Labor in making the following articles was called for, as follows:

The tabernacle,
Its tent,
Its covering,
Taches,
Boards,
Bars,
Pillars,
Sockets,
The ark and its staves,
The mercy seat,
The vail of the covering,
Table and its staves,
Vessels,
Shewbread table,
Candlestick and its lamps,
Incense altar and staves,
Oil for light and anointing,
Sweet incense,

Hanging for the tabernacle door,
Altar of burnt offering,
Vessels thereof,
Laver,
Hangings of the court,
Pillars,
Their sockets,
Hangings for the door of the court,
Pins of the tabernacle,
Pins of the court,
Their cords,
The cloths of the service,
The holy garments of Aaron the priest,
The garments of his sons.

Here, then, we have carpenters, workers in brass, silversmiths, goldsmiths, dyers, tailors, an army. It will be seen from the most casual examination of the above that the tabernacle was to be a complete free will offering. When perfect in every detail, finished beyond criticism, and ready for the invasion of the divine glory, the tabernacle was designed to stand as a gift in all its parts and in all the labors connected with its building. It was designed to be a spontaneous and bountiful free will offering, and none of the workmen connected with the enterprise were to be paid. It was to be solely and entirely a labor of love. Now mark the sequel:

This is graphically told in verse 21. The note of ringing invitation in the call provoked a response as the vibration of a golden wire in the harp of a princely player, when he strikes his instrument

with skilled and willing fingers. "And they came." The response was instantaneous, as shown by the simple and straightforward language of the story. It was not necessary to hold preliminary official board meetings, nor to send out canvassing committees. The uprising was an inundation. It is said of Sherman's army in the March to the Sea, that there were in that body of men those who were from all ranks and callings in life; and whether it was to operate a printing-press, get a learned decision in law, set up a college faculty, or run a daily paper, all Sherman had to do was to announce that there was a certain task to be accomplished, call for volunteers, and instantly any number of men desired would step forth from the ranks, fully equipped for the work in hand, and burning with the desire to demonstrate their fitness for the task. It would have been easy for him at any time to have set a body of men translating the Bible from the ancient languages of its composition, performing chemical experiments, rendering law decisions, refining silver or gold, building bridges, observing the stars, making astronomical calculations, or doing anything else that belongs to American, or any other civilization. His army was our republic on foot, on horseback and on wheels. So with the army of Moses. He could call for any kind of labor, skilled or unskilled, or for the performance of any kind of work requiring, for instance, the delicate touch and the artistic fancy of goldsmiths and jewellers, and the

work would soon be done, just to his liking. "And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all His service, and for the holy garments. And they came, both men and women, as many as were willing hearted and brought

"Bracelets,
Earrings,
Rings,
Tablets,
Jewels of gold.

And every man that offered offered an offering of gold unto the Lord."

The spontaneous uprising of Germany to provide gifts for the expense of the war against Napoleon, and the manner in which the sons and daughters of the Fatherland brought out their heirlooms, keepsakes and hoarded money to provide means to checkmate the invader, is a modern instance strongly resembling the gift-bringing of the Israelites in response to Moses' call. The best, the most precious, even the whole store of hoarded wealth, was not too much for them to offer to the Lord, in response to a call that had never before been heard, but which suggested and implied to them a new manifestation of the glory of God, which must be met with a giving such as the world up to that time had never witnessed.

But the matter did not end with the giving of jewels and gold, for it is said:

"And every man with whom was found

"Blue,
Purple,
Scarlet,
Fine linen,
Goats' hair,
Red skins of rams,
Badgers' skins,

brought them."

All of the last named things were not common, but were rarities, many of them difficult to procure, and the purple and scarlet and fine linen were materials such as royalty then used, and, in many instances, could not be found except among princes, or at least among the wealthy and the noble. But these gifts were not too precious to be offered in the magnificent enterprise that had so strongly gripped the sympathies of the whole Hebrew host.

"And every one that did offer an offering of silver and brass brought the Lord's offering: and every man with whom was found

"Shittim (acacia) wood

for any work of the service brought it."

The most precious things seem to have been thought of first; and things of secondary value were brought in as an afterthought. The wood spoken of was of the rarest that could be found in the regions through which they were passing; and pieces of it were doubtless brought as a part of the spoil from Egypt; or what is more probable, certain articles of furniture had been fetched from that country in the original Exodus passage over the Red Sea. And the skilled workmen in the

host would not fail to bring with them materials unwrought.

All that goes before in this chapter is but the story of a movement among the Hebrew men; but the excitement and enthusiasm of the hour succeeding Moses' call extended itself no less devoutly and willingly among the Hebrew women, for we read:

"And all the women that were wise hearted did spin with their hand and brought that which they had spun;

"Blue, Scarlet,
Purple, Fine linen."

The wisdom of which the distaff is supposed to be the symbol had its examples among these daughters of Jacob. One can hear the music of the spinning-wheels of those olden times, fifteen hundred years before Christ, among those old world housewives who dwelt in tents. The life of the wilderness journey to Canaan hummed with the industry of the busy bees of enthusiastic human faith. They took the black goats' hair and used it for the materials of their spinning. In the days of St. Paul, the same goats' hair was used in the desert as well as in the refined seats of the civilization that he knew; for he made tent coverings out of it with his own hands.[1] Goats' hair was real wealth to the Israelite in all that it afforded him.

[1] Geikie's "Hours with the Bible," Vol. VII, pp. 316–317.

The movement among the Hebrew men and women was the counterpart of a similar one among the rulers; only with this distinction, that the offerings brought by the latter were of a splendor commensurate with their rank and with their wealth; for they brought

Onyx stones,
Stones to be set in ephod and breastplate,
Spices,
Oil for the light,
Anointing oil,
And oil for the sweet incense.

Among the great host that journeyed up from Egypt were a multitude of Jews that showed the same thrift that they show to-day; secretive, perhaps from necessity, on account of the need for secrecy due to persecution; but the shrewd Hebrew mind that delights in traffic and gain, and happily for itself had the faculty of simulating outward poverty while possessing hidden wealth; and out of the treasures acquired in Egypt, and brought out of their hiding place after the commencement of the Exodus, were these "onyx stones, stones to be set in ephod and breastplate," and among them were probably diamonds, emeralds, sapphires, rubies, and all the galaxy of gems known to ancient commerce and to ancient art. But these treasures came up in the offering of the rulers as spontaneously and abundantly as the waves of the sea.

In general, as a final stroke of description, it is said that "the children of Israel brought a will-

ing offering unto the Lord, every man and every woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded by Moses to be made." In fact, some of the finest and quaintest touches in all human literature are to be found in this old Book of Exodus, written a millennium and a half before Christ, and a thousand years before the time of Socrates, thirteen hundred years before Alexander the Great, fourteen hundred years before Julius Cæsar, and fifteen hundred years before Augustus attained the zenith of his fame and the glory of his empire. Talk, if we will, about the monosyllabic nervousness of the Anglo-Saxon; yet the quaint Hebrew monosyllables and dissyllables, which describe the doings of Moses and of this company of enthusiastic bringers of gifts to God, outclass the best compositions of the Anglo-Saxon period, and in interest and simple beauty rival, if they do not surpass, the pure English of quaint John Bunyan.

The gifts continued to pile up in the treasury from day to day, for it is said:

"And they brought yet unto him free offerings every morning.

"And all the wise men that wrought all the work of the sanctuary came every man from his work which they made; and they spake unto Moses saying, '*The people bring much more than enough for the service of the work, which the Lord commanded to make.*'" Contrast this if you please

with the niggardly giving which compels the minister of God in building any of the modern churches to beg and work and pray and pray and work, often under such circumstances as to lessen his self-respect, prolonging this process quite often through a series of years which carry with them interest-bearing notes, iron-clad bonds, threatened or actual foreclosures, misunderstandings, heartaches, mourning among the covetous, separated from their money and bereaved of a part of their bank account, removals of pastors to other charges as the result. Whisper it not in Gath, tell it not in the streets of Askelon, but it is an open secret among ministers that he who builds a church or a parsonage, as a rule to which there are some exceptions, loses his job; and why? Because of the colossal covetousness which disgraces the Church of the Lord Jesus Christ. The preacher goes on through all the gamut of human grudging and stinginess with many bright examples of the reverse to cheer him; and then at last, perhaps heart-broken and prematurely gray, the servant of God, too faithful in the performance of his thankless task, like an overburdened and weary pack animal, lies down in a premature grave. Not so is this noble instance of Hebrew giving that we have been considering. "They brought yet unto him free offerings every morning." "The people," was the complaint, "*bring more than enough for the service of the work*"; and this, before the labor of the actual construction of the tabernacle was very far

advanced, perhaps even before all the materials were actually assembled on the ground. And it had to be cried to the spontaneous givers, "Stop, stop, you overwhelm us. Stop, there is more than enough. Stop, we cannot possibly use all you are bringing us. Stop," or, to use the parlance of the homely English Scriptures: "And Moses gave commandment and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. *So the people were restrained*" (spare the mark), restrained, caught and held back, forcibly detained from any more offering, stopped by interference of the bailiff, as it were, served with injunction from the Court of High Heaven. Even with this interference from Moses it is said:

"So the people were restrained from bringing. *For the stuff they had was sufficient for all the work to make it, and too much.*"[1]

As a fitting finale for all this giving of so overwhelming a description, we are told that at the dedication of the tabernacle the princes offered twelve chargers of silver (120 shekels, $600.00),[2] twelve silver bowls (2,400 shekels, $12,000.00),[3] twelve bullocks, twelve rams, twelve lambs, twelve kids, twenty-four bullocks, for a peace offering, sixty rams for the same purpose, likewise sixty lambs. The whole series closes with bursts of

[1] Ex. xxxvi. 4–7.

[2] Modern purchasing power, approximately.

[3] *Ibid.*

rejoicing from the people, the joy of whom had resounded continually through the camp during the process of the uprearing of the tabernacle; and in a climax of Oriental enthusiasm, they watched for the appearing of the glory which was to be a pillar of cloud by day and a pillar of fire by night; and there was to be, and there came over the mercy seat of the Ark of the Covenant, another glory on which only Moses' own eyes could look, and which he could not behold except through a cloud of incense, after sprinkling between the door of the Holy of Holies and the Ark seven times with the blood of a bullock; and all this divine manifestation came, not as the climax of a series of meetings or revivals as modern day parlance would describe them, but as the climax of a series of givings,—givings so spontaneous that there is nothing just like them to be discovered in the pages of all history; and no book except Holy Writ has, either in the incidents or the language, such things as obtain in the annals of Hebrew giving. Mayhap they shall be parallelled again, after the annals of human generosity have been completed for this earth, in the light of a better understood and better unfolded gospel.

This will be the day when men have been restored to their obedience to The Law of the Tithe.

XI

TITHING VERSUS CHURCH FAIRS, DINNERS, AND SUPPERS

THERE is a growing feeling nowadays that the modern church has need of a deal of teaching on the subject of free and voluntary giving. Some churches have degenerated into mere lunch counters, with ice-cream dessert, and oysters for variety when the weather verges towards the coldest. Amusing it is to hear the weather prognostications, and the Weather Bureau of Uncle Sam never had more zealous observers of meteorological conditions (for a little while) than are the zealous advocates of oysters or ice-cream when the supper or festival is on. What an anxious scansion of the sky, what a peering from up-stair windows to view the heavens, what a testing of the temperature, and the "feel" of the air to decide whether it will be hot enough to dispose of just the right number of gallons of frozen milk euphemistically called "cream"; or, if there is an excess of good fortune, of real cream, disposed of at "ten cents per dish, straight." Then the cake, after some days of work by a committee, and many earnest whispered or audible conferences as to what will tickle the largest number of palates, stands in

all its glory of icing or chocolate decoration, meant to add to the contents of the exchequer of the church, provided it is not gobbled up or down by some bumpkin or other who does not understand that seven or eight pieces of cake, devoured by one customer, diminishes shamefully the profits of the undertaking.

We were told at the late convention of laymen at Omaha that in one church in Pennsylvania, where church fairs and suppers were common, an old goose figured in the assets as a possible source of revenue; for the full history of this most important and much vexed old goose is instructive. Suffice it to say that they made money from certain transactions with this old goose, doubtless an ill-tempered old creature, that, if endowed with all the wisdom of goosedom, could never guess why it had been tied up by the leg in such an unchristian manner. Shame on the church which is obliged, or imagines it is obliged, to support itself in this manner. It will hobble along through the years, lame in its religious life, lame in its misconception of a church's mission which such an episode always creates, and lowered from that high plane of giving for the love and glory of God to the plane of the baldest and merest theological shoddyism. Who can form real Scriptural ideas of giving with such a nonsensical object lesson before him? An example like that burlesques Christianity, and puts a buffoon in place of a real giver, at the same time displacing the offering which comes "of free will."

There is an idea in the modern church, which grows apace, and will not down with the lapse of years, but on the contrary gains strength from their flight, which is, that all methods of raising money, except by proportionate giving, are unscriptural and unholy. Grab-bags, ice-cream festivals, soup-suppers and the like are nonsensical and unnecessary, a sort of giving which loads a cannon to shoot a fly, and which, in proportion to the amount of time and trouble consumed, give inadequate and vexatiously small returns. If half the energy now expended on trouble-making suppers were spent in vigorously canvassing for God and for His work, it would so far surpass the lunch-counter method in material results and in spiritual blessings received, that the lunch-counter method would never be heard of again, save as it was dug up as a relic from the ecclesiastical scrap-heap by some old person jokingly reminiscent of other days.

The strongest argument, it seems to the writer, that can be brought against socials and suppers used in place of voluntary giving, is that the substitute destroys the spirit of real liberality, and takes away the joyfulness of the happy, hilarious giver of which the Scripture speaks. The argument is going abroad and is gaining force that the Bible tithe ought to be established throughout the Church, and that these secondary means of raising money ought to be forever destroyed and discarded and forgotten.

Think of ancient Israel gathering around two or three thousand grab-bags to start a fund for building the tabernacle, of King Solomon, in all the glory of royal robes and golden crown, waving his sceptre jubilantly over a thousand tables where ice-cream is being dispensed for the glory of God; or of the Prophet Isaiah running a booth where all kinds of collapsible nothings made by sewing-bees are being sold by him at ten cents per piece; or of Jonah, returned from Nineveh, to sit all evening at a candy table, selling "marshmallows," delectable "marshmallows," *inevitable* "marshmallows," at one penny apiece. If he should have done this in ancient times, it would have been almost enough to have caused another adventure with a whale. No, no. The solemn business of serving God, which was what these kings and prophets had before them, could not even in our thought be connected with anything so cheaply contemptible as these imaginary employments for such as they. The belittling and the absurdity of the very thought precludes its fitness in a sacred scene. Its incongruity, and the laughableness of it, separate it far from the joyfulness, the inspiration, the greatness of those triumphant moments when the people shouted with a great shout, knowing that their gifts had made possible a shrine; and that their completed acts of giving had brought to pass all the glory of a Solomonic temple, and then again had caused that shrine to renew itself in the lesser splendors of the temple of

Zerubbabel. The more I study the subject of tithing, or, if you will have it so, the subject of voluntary giving as it is unfolded in the Scriptures, the clearer it becomes to my mind that the Hebrew tithing law is a sacred law, the force of which is not abated, and disobedience to which has been the cause of so much spiritual decline in these modern days.

I take it that all are equally interested in the development of any theory or principle of finance which will be an improvement on the present one. The most of our churches, unless they are among the extreme wealthy, all have the same complaint to make as to the neglect the members show towards the benevolences, towards pastoral support, towards building and improving, towards anything which looks to the spending of money for the glory of God. I have known churches to deliberately hold back part of their pastor's pay at the end of the year, on the ground that "If we pay up in full and promptly, they will put a little more on us next year." As if some farmer should say to his "help," or some merchant to his clerk, "I will hold back a part of your month's wages at the end of the year, lest by paying you all you will get bold enough to demand an increase in your salary." The farm hand has recourse in law, so does the merchant's clerk; and nothing of this kind would happen to the preacher if he had, or rather would take, the same recourse. It is an open secret that the only member of the community that can be robbed in this fashion is a minister of the Gospel.

I know also of towns where churches have no credit; where bricklayers, stone masons, carpenters, coal sellers, openly say that with them the Church has no credit, because it has so little honor; and where bills accumulate with no prospect that they will be paid, or until a time has been reached in carrying them so remote from the original transaction that future payment is as uncertain to gaze at as a distant nebula. I have known of churches unable to get themselves trusted for coal bills because it was a notorious fact that their credit, like their spirituality, had departed. And may we not say that the one was the consequence of the other?

Deep spirituality spells a fine sense of churchly honor, the feeling of churchly obligation, the stirrings of a lively faith that is lively because it does not neglect its "works"; and which scorns to incur financial obligations of long standing, because, like Bishop Taylor, they are "prayed (and paid) up to date." Churches as well as individuals must be honest if they would have credit. One church which came under my observation could scarcely get itself trusted for a ton of coal, for the very sufficient reason that it had other bills which had been running several years, and for that reason had found itself, as a jesting pastor has said, "of much *account*." In a charge which was served by one preacher of my acquaintance, he undertook to pay all bills as soon as he could get hold of the ecclesiastical reins; and to his surprise, and

somewhat also to his chagrin, just as soon as the fact became known that he was paying bills new and bills old, stacks of old bills, whose existence the official board had forgotten, cropped up, to the absorption of much of the cash revenue gathered by the patient, plodding care of a tired but zealous pastor; and after a campaign lasting eight months, these obligations were cancelled, and the church ceased to be "of much account." While this liquidation of a sort of national debt was going on, people with bills recent and bills ancient, bills large and bills small, bills fresh and bills nearly or quite outlawed, almost literally camped on his door-step, each eager to make his claim a preferred one if such were possible. The church that has neither the disposition nor the religious spirit impelling it to be honest, and to keep square with the world had better take advantage of a bankrupt law on earth; for such it has already done in heaven. I may whisper to the reader aside that those bills, after being paid by the aforesaid pastor, brought great good to the church, a thing they could not do before; for the cancellation of all these causes of annoyance was celebrated with a big banquet; and speeches of gratulation, congratulation, and self-congratulation were the order of the day; and when the tide of jubilation reached a certain height, then there commenced to happen two things: One of them, that the church caught a glimpse of things undreamed of, and the other, that in response to this keeping of the commands

of God, He opened the windows of heaven and poured out a blessing of the cornucopia kind ; as always happens when the church lives alongside of, nay, verily, when it lives on and by, the promises of God. Incidentally, too, let me say that the Young People's Union in that church, and the prayer-meeting, too, both felt the uplift and the touch of that " bringing in of the tithes."

Now, let me say this, that the churches which to my knowledge have shown the greatest decay of the giving spirit, and the greatest laxity as to their debts and financial obligations of all kinds, have been the churches in which suppers and oysters and ice-cream have been the most common resort ; which fact I think is enough to condemn the substitute for free will giving.

I want to give it as one of the fundamentals of my Christian faith that preachers have been too modest, or rather, prudish, in regard to their salaries ; and this is out of the divine order ; for under the old Levitical system of tithing, both priests and Levites, as we have seen,[1] were expected, nay *commanded*, to look after their support and perquisites, and to be active, personally, in collecting them. They went out to the Levitical towns for the purpose and had the power conferred upon them by law to police the whole country from their own ranks, and in their magisterial capacity see that all tithes were paid.[2] We have utterly departed, at least in the majority of instances, from the ancient

[1] See Chap. IV. [2] See Chap. VIII.

principle of collections of tithes by God's ministers in person ; and we need to return to that principle, fully accepting the idea that tithes are owed to God and are therefore to be paid—not given—paid, just as one would pay any other bill ; and after the bills are paid, then give, give until it pinches, until it hurts. A man needs a pinch of that kind often, to cure himself of personal carelessness and extravagance ; of which more anon in the chapter which deals with "the summation of the arguments for tithing."[1] Prudery and modesty are two different things and there is a modest, businesslike way to speak of the salary of a minister in the pulpit, even though the speaker be the minister himself. There is also a foolish, prudish, unwise way some preachers have, never to mention finances in the pulpit. They seem to feel that the salary question, or if you will put it so, the money question, is a sort of Jack-in-the-box, or a monkey-on-two-sticks, or a sawdust-stuffed Teddy bear that might come to life and produce sensations and disturbances in the congregation, or growl at the children ; a something to be kept out of sight, and if possible assassinated like the wives of Bluebeard ; a something like Banquo's ghost that ought to down, but will not ; an ugly face that insists on peering through the window and scaring the folks inside. For has it not been one of the time-honored and hoary traditions of some of the "elect" that necessarily the preacher was the most pious and

[1] See Chap. XIII.

sanctified who said "nothing about money" in the pulpit? As if silence and sanctity were a kind of synonymous terms. No, the "money question" is none of these things; and in mentioning them, I am reminded that "hypocrisy is a kind of tribute that vice pays to virtue." The meanness which insists that money ought never to be mentioned in the pulpit has the Judas spirit in it. It is hypocrisy that dictates the sentiment, because the wish is father to the thought, and the thought a covetous one. No man who is himself a cheerful and liberal giver and not a hypocrite at this point ever thinks of silencing his pastor on the money question. It is a part of the plan of salvation that Christians should give; and the mention of money ought no more to be suppressed than the mention of the Cross; and giving is no more to be made a thing of shame than is the Saviour Himself for Whose sake we give.

Fancy, if you please, somebody trying to stop Moses when he was giving forth the law, before a vast congregation assembled at Mounts Ebal and Gerizim,[1] and saying, "Now Brother Moses, in the reading of your Deuteronomy and of your Leviticus, please keep the money question out of sight. If you do mention it, people will stay away from church; and then, you know, Deacon Methuselah, and Deacon Abimelek are very sensitive about hearing money matters mentioned from the pulpit. And there is Deacon Melchizedek, who says that he never wants to have a service spoiled

[1] Deut. xxvii. 12–13.

for him by hearing money mentioned just before the congregation breaks up. And Deacon Shadrack felt insulted the last time he was to meetin' and said he never *could* go to church without having somebody stick the collection basket under his nose." "Keep the money question out of sight?" No, a thousand times no. It was meant that every regenerated soul should give, nay, that the unregenerate themselves should feel the force of the obligation. Giving is not something to be hidden away as though it were a thing of which to be ashamed. Nothing is to be ashamed of in regard to giving except *not* giving. On the contrary, the opportunity to give is to be brought out and paraded in becoming fear of God as reverently as at each session of the synagogue the Jew, even yet, fetches forth, displays and kisses the parchments of his law. *It is a divine, an exalted, a God-endorsed, a God-commanded, glorious privilege to give.* It is one of God's most highly honored means of grace; for the most splendid promise in the whole Bible in regard to a downpour of blessing is connected with the command regulating an outpour of giving.

Let me say again that the subject of giving must be thoroughly and courageously exploited from the pulpit, and our people must be made to feel that singing, praying, Bible reading, *and* giving go together. Songs often need to be qualified with a silver dollar, and prayers need to be bolstered with a five dollar bill. In fact, let me

say that there are some prayers that will never go to heaven except as they have the help of greenback wings; and some songs will never be reëchoed and repeated in heaven along the golden streets by the people who have been so jubilant with them here, unless said songs are given clearance papers and passport from earth by means of the money paid that is owed to God.

I may say again, in concluding this chapter, that I hold the "supper-dinner-soup-cream" habit largely responsible in some modern churches for not only a great deal of the carelessness and indifference of members in giving, and their consequent loss of spirituality, but to my mind it is also the guilty culprit that has brought in much of the irreverence now shown towards the house of God, and much of the levity which occurs there, to the scandalizing of the sober fathers and mothers who can still remember the reverent hush which always fell upon a congregation waiting in the earlier days for the service to begin. The church that is desecrated in its auditorium by lightness induced by festival arrangements, or which even has its lecture room invaded by the scarcely seemly semi-vaudeville performance, now becoming all too scandalously common as a means of raising money, can scarcely complain if sooner or later a blue-coated officer of the law must ostentatiously show himself in the neighborhood of that church, summonsed hither because of a threatened or actual visitation of desecrating invaders.

As a remedy for these and for other evils that might be named, let me plead that the Bible system of tithing, the only plan God ever devised, should be reëstablished everywhere throughout the Church; and that all pernicious secondary methods be relegated to the ecclesiastical scrap-pile. As has been well said by the former chaplain, and latterly, Bishop McCabe, "Give the people the facts, and they will give their money;" and one of the great facts that cries to heaven from the Bible for frequent and earnest telling is the value, the success, the divineness of "The Law of the Tithe," once it is brought into operation.

XII[1]

TITHING IN CONCRETE MODERN INSTANCES

"MONEY," says Dr. Duncan, "is stored power." How important, then, that when this power is released, it be released on the right objects, and set the proper wheels a-going. William Colgate and Thomas Kane are examples of tithers whose beneficence has become a matter of good report throughout the world, and they show in their own lives what the tithing law, applied and obeyed, will do for the individual experience. Witness is borne by Dr. Duncan in support of the idea that money is stored power when he tells us that in his congregation he has had a man who worked at the bench for ten dollars a week, who now has a handsome business, which, according to the same authority, yields him a princely income, all as the result of the fact that this man became a tither when he worked for ten dollars a week.

A Chicago layman who holds or has held the distinguished honor of being president of the Winona Assembly, has corresponded with thousands of people in the five leading religious denomina-

[1] In this chapter I have made free use of Dr. Duncan's "Our Christian Stewardship." I commend it to the reader as a most helpful volume, written in terse, yet polished English style.

tions and not an exception has been found—prosperity follows the giving of the tithe. We are to remember that in Malachi's prophecy it is promised that God will open the "windows," not the "window," of heaven to the one who brings in all the tithes. It is true of The Law of the Tithe, as it is of all other good laws, that prosperity follows the keeping of it, and that sorrow and anguish of spirit, as well as lack of temporal success, follow the failure to keep it. It is further related by the authority above named that a member of the Indiana Conference in the Methodist Episcopal Church had been a tither and prosperous, but backslid and gave up the habit. His prosperity at once left him; hence, he confessed his wrong, and his property and his prosperity together commenced to come back.

A fellow pastor of the author's acquaintance contributes the following personal reminiscences:

"I was sent to a little town of less than four hundred people as pastor, and in addition to the town point we had a country work about seven miles from town. During our second year there my wife took sick and it was necessary to have a minor surgical operation performed. The doctor said that it would be necessary for her, if she ever regained good health, to merely lie down most of the time and do no work, and have no worry. This necessitated keeping help to do the house work. We hired a girl at three dollars a week for seven months. This cut largely into a very limited

salary, but necessity compelled it. During the month of May the next year, I started out calling, expecting to be gone from home for two days. I planned the calling trip so as to get home the second day at three o'clock. I was worrying about a bill that I owed for horse feed and fuel of the winter, and could see no way that I might pay it, as I expected to move that fall and figured that it would take all my salary to pay the help, and the necessary bills until Conference. Finally I said, 'Lord, this sickness and expense is nothing that we are responsible for and I will quit worrying and let you figure it out.'

"I had planned that the second day at ten o'clock I would get to a certain country home. In this home there lived two brothers and two sisters all unmarried and well along past middle age. They were supporters of our church, and paid liberally to the salary. They were really Scotch Presbyterians, and good, religious people. I arrived at their home as planned at ten o'clock, and expected to spend an hour there, going a little farther at twelve, to dinner. They would not listen to this. The ladies said that the brothers were at the barn and for me to drive there and they would put the horse in the barn. This I did. We all went to dinner. After dinner the two brothers and myself went to the barn. We got the horse out of the barn and one of the brothers took it a little distance to the watering trough. While he was gone, the other brother said, 'You will need a suit of clothes, or

possibly a harness for your horse. Here is some money ; take it with my love. I have had it ever since Christmas for you, and this is the first time I have seen you since then.' He put a sum of money in my vest pocket. Soon the other brother came back with the horse and we hitched it to the buggy and I got in to start away. This other brother said, 'I will go and open the gate for you.' I said, 'I can do that all right.' However, he insisted on it. He walked by the buggy, and before opening the gate he said, 'Here is something that I have had for you ever since the holidays. I got it just before that time and it was a new one and I said, "I will give that to the preacher."' He handed me a new twenty dollar bill. Of course I thanked him. After driving a little distance I was anxious to see how much the first brother had given me. I stopped the horse and took the money from my pocket where he had placed it and found that he had given me fifty dollars, this, with what the other brother had given me, making seventy dollars. I said, 'Thank you, Lord ; that will pay that bill I was worrying about.' On arriving at home I told my wife what the Lord had done for me. I went to pay the bill, and it had not been figured up, and the bookkeeper figured it up, and it amounted to just *sixty-nine dollars and fifty cents.*

"No one knew just how much that bill was. But He who knoweth all things was able to give me through His people just the amount that was due.

"For my second charge after entering the minis-

try I was sent to a town of about three thousand to live and had three country points near the town as a work. During the winter I held special meetings at the three points. At one place there was a young man and his wife in whom we were all especially interested. They seemed during the meetings as though they would make the start, but the meetings came near the close without them. One evening they were both converted and came into the church. The father and mother of the man had been tithers for a long time.

"During the late fall of that year my wife and I were calling at the home. The people were renters and lived in a little house on the place rented. We went into the house and after a short visit the wife brought to me a small pasteboard box and asked me to look into it. I did so, and there were about twelve dollars in it. Her eyes were full of tears and I knew that a story was connected with it. I said, 'Tell me the story.' She said, 'That is God's box,' and the following was the story she told:

"'You undoubtedly noticed that my husband and I held back in the revival meetings until about their close. Well, we believed that if we were to start in the Christian life that God would want us to pay ten per cent. of our income as a tithe. We had figured that our income would be about four hundred dollars for the year, and thought forty dollars out of that for God and the church would be more than we could afford. Finally we said, "Lord, we will do it," and we did.'

"She said, 'Mr. Blank, I wish that you would take your pencil and do a little figuring for me.' I did so. She said: 'We had in, as a crop of oats we had on the place, thirty acres, and we got forty bushels of oats to the acre, which was eight bushels more than any one else got in our neighborhood. We got 18½ cents per bushel for the crop, and sold it from the machine. Now,' she said, 'see what that would come to.' I figured the surplus that they had more than their neighbors, and found it, of course, 240 bushels, and at 18½ cents per bushel figured out just $44.40. I said to her, 'That is just like God. Not only has He given you back the $40, but He has added ten per cent. to it, and also ten per cent. to the ten per cent.' That was twelve years ago, and so far as I know they are still paying ten per cent. of their income to God and are prospering."[1]

While the reader is digesting the above facts, let us remember that the first instance given in the above narrative settles for us the principle underlying true prayer. That we are to set our wishes before Him, tell Him our troubles, and then go on in the fullest confidence that He will take care of the matter and bring forth the issue that will remove the difficulty in the case.

Wesley Chapel, Cincinnati, a down-town church, found itself "playing out." No other phrase seems expressive enough to describe its condition. In

[1] The writer knows personally the narrator of the above incidents and can vouch for their truth.

1896, they were so discouraged and unprosperous that the pastor advised, and the Board had about decided, to nail up the doors and windows and leave the edifice to be tenanted by mice and bats. Rather than stop without at least one more effort, seventy persons signed a tithe covenant during the first year, with the result that with a shock of surprise to themselves that was self-inflicted, all bills throughout the year were promptly met. When the results came to be published to the congregation, there was a time of tenderness and rejoicing, reminding us of the old time story of the rejoicings of the Hebrews when the tithes and offerings were brought up to Jerusalem. The members of this church speedily increased from 350 to 650, and the Sunday-school attendance mounted from 250 to 540. Prayer and class meetings were quadrupled in membership. The doors of the church were wide open every night in the week. All dissensions of every kind have ceased, and brotherly love plays upon all hearts its music, which is like part of some swelling anthem. The pastor's check comes in full every week and every obligation is joyfully met. This church, in its evangelism, leads all others in the Conference. "Last year," says the pastor, "she paid into the Missionary Society as much as all the other ten down-town churches and $13 over, or a total of $1,060. . . . The tithe book shows that last year, out of 769 members and probationers only 162 were tithing; and of these, twelve were children, 105 women, and 45 men. It is interesting to note

here that the average income of every man, woman, and child in the United States is estimated at $300; the average tithe therefore would be $30. The treasurer's book at Wesley Chapel shows that the average amount paid by each tither there in 1901 was $31.29. If all the 769 members had been tithing at the same rate, the total income would have been $24,062; or enough to pay their present current expenses, and support the entire associated charities of Cincinnati, and to keep an army of 180 Bible readers in the field in India, China and Japan." [1]

"When Bishop Thoburn came to Wesley Chapel in 1896 to preach a missionary sermon it seemed to be a new sensation to him not to have a collection to take. The fact is, this system transforms all these men and means into missionary educational institutions instead of peripatetic collecting agencies." [2]

In speaking of the First Presbyterian Church of Wichita, Kansas, of which he is pastor, Rev. Charles Edwin Bradt has the following to say: "Several years ago, conditions prevailed in Wichita, Kansas, which made the continued existence of any institution, however free from internal embarrassment, more or less precarious. But the First Presbyterian Church was burdened with many thousands of dollars of debt, with no assets that had any market-

[1] Duncan's "Stewardship."

[2] See also Dr. Magruder's pamphlet account of Walnut Hill's prosperity.

able value. The members, though heroic and generous, had personal obligations and responsibilities which taxed them almost beyond the limits of endurance. These conditions made the problem of a bare existence as a church organization and the maintenance of the stated services of the church a great question. The fact is, such an existence had not been financially sustained for some time previous, and in consequence a floating indebtedness, rising higher and higher each year, was threatening to submerge the church . . . (and) they looked . . . upon . . . a large bonded debt of $18,000. . . . In the face of these facts the doctrine was preached that Christ had conditioned His presence and His almighty power, the Holy Spirit, upon practical willingness, on the part of His people, to obey the great commission. One cold bleak January morning the pastor crossed the threshold of the church with this conviction on his heart, prepared with a message. . . . Whereupon this church was not disobedient unto the heavenly vision, but undertook to show unto them of China, as well as at Wichita and of our own land, that they should repent and turn to God and do works meet for repentance. That very day the church took for support a missionary pastor on the foreign field, Dr. Hunter Corbett, of Chefoo, China. And that very year, too, the church closed its books without a deficit in its current expenses, and with its floating debt removed,—a condition that it had not enjoyed for ten years previous, according to the

showing of the treasurer. The next year the church more than doubled the amount contributed to foreign missions the previous year, and added to its pay roll a home missionary; and that year it removed its bonded debt, closing the year with money in the treasury and all its financial obligations met."[1]

Speaking of the same class of facts, the Rev. Frank Otis Ballard, of Indianapolis, says: "A great District Conference near the centre of population gave for all purposes during the year $410,000. We do not know what her tithe would have been. There are 52,000 members in that Conference. Carroll D. Wright, statistician of labor for the United States, informs us woman's average earnings are $298 a year in this country. That would be a ridiculously low estimate for the earnings of the members of a great and prosperous Church in one of the more thriving and populous portions of the country, yet even at that absurdly low estimate of $298 a year each they would earn in a year $15,000,000 and the tithe of it was $1,500,000. They brought in $410,000, leaving them in debt to God on the operations of that year alone in that one District Conference $1,090,000. Now recollect that over this same territory is the Presbyterian Church, the Baptist Church, the Episcopalian Church, all derelict in the same or a corresponding measure Is it any wonder that Christ is not seeing of the travail of His soul?"[2]

[1] See Bradt's "The Experience of One Church." (Pamphlet.)
[2] See "Straight Lines in Church Finance," F. O. Ballard.

At Redkey, Indiana, with 2,000 inhabitants, a band of tithers eleven strong was formed in 1901, which grew to a membership of sixty, including both the wealthiest and the poorest. At the last report available to me, they, together with the rest of the church, gave to benevolences $3,211, of which the tithers contributed $2,700. There were therefore 317 people who gave $511, while sixty tithers gave $2,700. The average for the non-tither is $1.60 per member; for the tithers, $45 per member; which means that each tither gave on the average twenty-eight times as much as the non-tither. Of this church, Bishop Warren has said that none other in all of its world-wide denomination has shown a similar report.[1]

The First M. E. Church in Riverside, California, has in it seventy-four members who are tithers, who have persuaded others to join their band until they numbered, at last report, 172; and in eight months they paid $6,260, or $36.40 each. The others, 850 strong, paid $6.02 each. If all were tithers, says Dr. Duncan, they could —

Support one hundred native preachers in India.

One hundred native preachers in Africa.

One hundred in Japan.

One hundred in China.

One hundred in Korea.

One hundred day-schools in China, leaving unappropriated a surplus of $27,060. The pastor has informed those who have inquired that the giving

[1] See Duncan's "Stewardship," p. 117.

of the tithe has caused 200 conversions and a great revival.

In the last six months of 1909 fifty-two churches in Indiana have organized tithing bands.[1]

S. S. Hough, a minister of the United Brethren Church, said recently in the great Laymen's Missionary Convention in Omaha (1910):

"The trustees of one of my former churches were greatly discouraged because of the heavy debt on the church. They had been doing their best to raise money through chicken and waffle suppers and the like. When I became their pastor I had the conviction that their financial difficulties would be solved if the members of the church would enter into partnership with God and give at least one-tenth of their income to the work of the kingdom.

"I sought first to lead the trustees to adopt this principle, then the official board considered and approved it, and later, after much prayer and thought, I presented the matter to the public congregation in a red-hot sermon. The church had many empty pews that morning and it seemed that little demons were sitting on each one defying the preacher. But I encouraged myself in the Lord and urged the congregation to prove God according to Malachi iii. 10. A heart-searching time followed. The windows of heaven were soon open. The empty pews began to fill up. A revival followed when one hundred and twenty were converted and over one hundred united with the church. Within a year all the cur-

[1] See Duncan's "Stewardship," pp. 119–121.

rent expenses were met promptly and over four thousand dollars in cash were secured to apply on the burdensome debt.

"The people became enthusiastic and full of hope and joy. Within six weeks after the church became self-supporting, it definitely undertook to support a missionary in the foreign field, and the offerings for missions leaped from $250 to over $800 that year. Thereafter all the current expenses were met promptly and a thousand dollar new heating plant was installed and paid for, and $40 a month were put aside for the erection of a parsonage.

"The first home missionary to be supported by a local church in the Allegheny Conference was taken up by this congregation, in addition to their regular gifts for missions, and other benevolences. The interest increased. New members were added on confession of faith month by month. The membership grew from two hundred to four hundred, and then to five hundred and six hundred, and the church decided to establish a home mission of their own in an adjacent needy section of the city. They erected a church building at a cost of four thousand dollars which was entirely free of debt before the day of dedication." "There is that scattereth and yet increaseth." "Bring ye the whole tithe into the storehouse, . . . and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

So might we multiply Concrete Modern Instances; but enough has already been adduced to show that the adoption of the tithing plan in a church is followed —

1. By the extinction of all debts.
2. By the creation of comfortable support for the pastor.
3. By aggressive local missionary work, including the building of chapels.
4. By the support of pastors in the foreign field, the local church in the case furnishing through its tithes all the necessary funds.
5. By the building of parsonages where the tithing church has none.
6. By the outbreak of revival in the tithing church.
7. By great additions to the membership of the church and the Sunday-school.
8. By great interest aroused among outsiders, causing them to come in much greater numbers to the regular services of the church.
9. By the dying out of bickerings and jealousy.
10. By a spirit of rejoicing and by demonstrations of the Holy Ghost with power.

Could anything more clearly prove, than do the above particulars, that God's blessing rests upon "The Law of the Tithe"?

XIII

ANSWERS TO OBJECTIONS TO THE TITHING SYSTEM, AND SUMMARY OF ARGUMENTS FOR IT

1. "THE Church, if the tithing system were in force everywhere, would have too much money." Very well. Would the mass of the laymen who have nine times as much as the Church confess that they had too much money? Or is the work of the laity relatively more important than the work of God? "Too much"? Impossible. There cannot be too much money provided. It is true of the endowed colleges that almost without exception the demands upon their funds are always in excess of the amount thereof, because new and unthought-of needs and necessities are constantly arising, for which provision may be made, and it is not impossible for a college to have too much money, any more than it is possible to write a complete system of psychology, for the system would have to include the very state of mind in which the system was conceived and executed. No more can God have too much money, for each fresh supply only opens scores and thousands of fresh necessities, which will always march a little in advance of the spending. There is always

in the work of God a margin which only "the whole tithe" will provide for.

2. "Tithing is bribing God." Can God be bribed to receive what He has already promised to accept? If tithing bribes Him, then do all gifts likewise; for all of them in themselves are designed to merit His favor. When God has set the conditions, and those conditions are met, then His will cannot be affected in the matter; for by the terms of His promises He has agreed in advance of the gift to do what He does do, bless the giver; and there could be no making up of the divine mind, for that was made up before, when the promise was given.

3. "Tithing ended with the Old Testament economy." It did not end then, because it did not commence then, but long before; and was universal and not restricted to one people, nor to the Land of Promise.

4. "We are to give according to our love to God." Some one calls this "anarchy, pure and simple." Should there be no love, there would be no giving. This argument logically would release all from observing the Sabbath, provided they did not love God. Obedience to Him does not rest on sentiment, but is demanded by the law itself, without reference to the existence or to the non-existence of love. There are no gradations in moral obligation. One man is not twice as much bound not to steal as another; nor is any one half bound by the law against murder.

5. Dr. John Owen's argument: "Abraham

gave tithes for all posterity." Then why did tithes continue after the days of Abraham? And why did Hezekiah and Nehemiah labor so earnestly to preserve an obligation that had passed? Why then did Christ commend the Pharisees for giving tithes, if there was still no obligation to pay them? Owen's argument nullifies the whole Mosaic code so far as it relates to tithes, and makes it improper and unreasonable that Moses should have called upon Israel to tithe at all.

6. All arguments against the tithe may be aimed with equal force against the Sabbath.

7. "Tithing is not adapted to a complex age." This means that some would have us believe that it is impossible, in the complexities of modern business, for a man to find out how much he is really worth, or what his income really is. If this is true, then the successful taxation of a man of affairs is impossible, and the law requiring it is both unreasonable and unjust; but reverse the terms: suppose a man were expecting from God a ten per cent. return on what the man in question is worth. Would that man or any man be long in doubt as to the valuation on which the ten per cent. would be paid? Complexity is no barrier to estimates where one's personal interest is concerned.

8. "Tithing is oppressive to the poor." Why so? He who has but little has only one-tenth of it to give to God; and his giving is exactly in proportion to his income. If the household, in any given week, has but one dollar, I hold that the

ninety cents, after that dollar is tithed, will be better administered and will go farther than the 100 cents untithed would have gone; with this in addition, that God will bless the ninety cents; otherwise, we have no warrant for supposing that He will bless the dollar unshared by Him. "When God and man get together with the same ten cent piece, they are not and cannot be very far apart;" but, united in interest, all the forces of the universe, winds, tides, sunshine, evaporation, warmth, cold, electricity, water, rain, everything, are pledged of God to help and to bless the ninety cents. Better the ninety cents with God and the universe linked fast to it by divine promise, than 100 cents, and no God and no universe behind the transaction.

9. "Tithing was not commanded by Christ and the apostles." No; for the very good reason that the system was so firmly established already that it needed no further enacting, and did not need it for three hundred years.

SUMMATION OF ARGUMENTS

1. Chemistry demands, in masses of elements, a base. Tithing was incorporated into the Mosaic system as a base. It is in fact pivotal, and the whole plan of Judaism revolves around it. God in touch with His people through a ministry made a scheme of financing this body of His servants necessary. To deny the validity of the tithe is to destroy the basis of all churchly life in all the ages. The Church of Judea could not and would not exist

without the solid basis of sound, divinely contrived finance. No more can the Church of to-day exist without it. Successful getting of money in any other way than that of proportionate giving is impossible. We must demand a return from the sacrilege of Henry VIII to the devout attitude of Christendom before Henry's time; for Protestantism must not longer be guilty of the hideous sacrilege which his guilty action, more than that of any other monarch of his times, helped to precipitate. The great break, the abyss between the ancient generosity of the people of God, and their modern drouth of covetousness, dates from Henry VIII and his times; and the fierce discussion of tithes which arose with Grotius and Selden was continued in 1698 by Henry Spellman in his "History of Sacrilege,"[1] was continued by J. H. Hottlinger in "De Decimis Judæorum," 1723, by Spencer in "De Legibus Hebræorum," 1727, and by Joseph Scaliger in "Diat. de Decimis, app. ad Deut. xxvi.," about the same date, and by others in continuous sequence until now.

2. Being universal, the tithing system did not end with the Mosaic economy. It was a system promulgated to the race ages before Moses gave Leviticus and Deuteronomy to Judaism and to the consciences of men throughout the world; for it was observed, as we have seen in Chapter I, throughout all the ancient inhabited earth, in one instance, as shown before, being observed in the

[1] Duncan's "Stewardship," p. 69.

reign of Sargon I, 3,800 years before Christ, and 2,300 years before Moses lifted his pen, or drew from divine inspiration a single breath. Therefore, since tithing as a system existed before Moses, it could not be affected by the death of his economy. The greater may include the less, but the less may be destroyed sometimes without affecting the greater. The burning of Chicago did not destroy the inhabitants of that city, nor affect the homes or the domestic life of the people in Illinois outside of that city. The farming system of the state flourished on with the heart of Chicago in ruins; so the tithing system continued to flourish after Hebrew national unity, the temple, and the Mosaic economy were destroyed; and the life of the tithing system is unbroken from the beginning of time until now; for never in the world has there been a time when, in the course of the ages, devout and thankful souls somewhere have not offered tithes to God. The history of tithing is coetaneous with the history of the human race.

3. Sacrifice of the rites of Hebrew ceremonialism does not imply the end of moral obligation, which commenced with the promulgation of the tithing law to the primitive peoples of the earth. Hebrew rites and ceremonies were an after growth, superadded to what had been in vogue in the family of Adam, and carried everywhere by the Dispersion at Babel. These rites and ceremonies grew up, flourished, died, just as any child lives and disappears during the life of a grown man.

His own existence may be prolonged a generation or two after the child has departed. Moral obligation, "oughtness," is the grown man that still lives: Hebrew ritual is the infant departed.

4. Not being abrogated with the death of the Judaic ritual, and being universal in its application to the tender side of the human conscience, The Law of the Tithe is still in force under the New Testament Dispensation which is still with us.

5. Paul was satisfied in making an appeal to the law, and to recognize its binding force, for he says, justifying his plea for the ministry by his appeal, "Saith not the law the same also?" Of what avail to appeal to the law, if that law be dead? The law to which he appealed was The Law of the Tithe.

6. The teaching of the Gospel is that the covetous, sinful as they are, cannot enter into the fellowship of the just here below, nor will they be able to enter the fellowship of the Church triumphant in glory. What is better adapted to destroy covetousness and to prepare one for earthly and for heavenly fellowship than is the tithing law? Like a glittering axe, with edge that cannot be dulled, and driven by the hand of a strong axeman, is the tithing law, when it is accepted as binding in its claim upon the heart, with that heart full of love to God, and when the conscience by that love is made alive to its obligations to its fellow men and to its Maker.

7. Communism, which is a sort of reckless giv-

ing up of all, was never a success in Jerusalem or anywhere else. Instance the Brook Farm experiment, the Oneida Community in New York, the Labor Exchange in operation in Cincinnati, Ohio, in the '70's, all of them the vagaries of zeal without knowledge. The safer plan is to give up the tenth and retain in unselfishness the nine-tenths.

8. If Paul is wrong, and Christ is not now receiver of tithes in heaven, then the great doctrinal teachings of the Apostle to the Gentiles is of none effect; and further:

(1) Paul's declaration, and consequently his life, is a lie.

(2) Christ is less than Melchizedek.

9. John Calvin's argument, I believe, has never been successfully answered, viz.: "A priesthood has a perpetual right to the tithe." Admit the soundness of Calvin's position, then the ministry of to-day is entitled to the tithes, and Christ has a perpetual claim upon them, which no lapse of time, no logic, no covetousness, can successfully deny, or successfully withhold.

10. "In Jacob's time, when there was no priesthood to support, and when each head of a household was obliged to perform the functions of a priest, tithing was nevertheless obligatory." Argument of Rev. Henry Constable.

11. "Let every one of you lay by him in store as God hath prospered him"[1] is an apostolic injunction, not a suggestion. Hence it argues:

[1] 1 Cor. xvi. 2.

(1) Systematic giving, with the tithe as a minimum.

(2) Proportionate giving, which is the essence of Moses' law.

12. If the tithe is not now in force, then the kingdom of heaven is without any recognized or provided financial foundation. God has spoken, not twice, but *once*, but if this be true, which some say, that the system of tithing is done away, then His voice, when He spoke tithing into being, was only intended to echo for a little while, to die away in the caverns of forgetful and forgetting oblivion. "My word shall . . . accomplish that which I please,"[1] saith God. "There hath not failed one word of all His good promise."[2]

13. "If it is lawful to spend more than nine-tenths on one's self, then a Christian has a right to be more selfish than a Jew, and Christianity has lowered a virtue." Argument of F. O. Ballard, Presbyterian divine.

14. Justice and obligation demand the tithe. The Bible is one system, not two. There is a triune God, and the Bible is an expression from out the triune nature, but "God is One." God's Word is one. The later prophets are the very ones who demand in the strongest language, and with the fiercest imprecations, the observance of The Law of the Tithe. This could not be, if the law carried with it a lessening and dying obligation. The "oughtness" of the tithe is just as great at

[1] Isa. lv. 11. [2] 1 Kings viii. 55.

the last, when the Old Testament canon is being closed, as it is at the first, when the lamp of divine revelation had but just commenced to burn.

"*The tithe was to set the cross in the market-place. . . . The tithe would yield $78,000,000 annually for the support of the Gospel.*"

XIV

HOW TO ORGANIZE A TITHING CHURCH

PREACHING is preparatory to the practice of the tithe, just as it is apt to be to the practice of any other divine principle. The minister who is himself a tither, and whose mind is saturated with all that the Bible has to say upon this subject, and who can throw upon its pages all the illumination of wide reading and a knowledge of the original Biblical tongues, and who preaches in demonstration of the Spirit and of power[1] can have or need have no fear that his hearers will be false to the principle of the tithe. Especially should the minister be careful to set forth proof texts by thorough and well-wrought-out expository preaching. The Bible itself becomes its own best commentary on this subject, as it does on a host of other subjects not related to tithing. The Scriptures, left to themselves, will often accomplish work that preaching will fail to do, through the making alive of the Word by the Spirit. Those who hear the strong deliverances of the law and the prophets in regard to the tithe, and then realize in addition that the tithe existed before, and has continued after, the giving of the Mosaic economy, with no diminution or abatement of moral obligation to

[1] 1 Cor. ii. 4.

pay tithes after that economy perished, will soon produce in his hearer convictions that it will be impossible to down; convictions that will either make him become a tithe payer, or leave him conscious that somehow he is not in the divine order; a state of soul which always occasions backsliding and unhappiness.

Again: Conviction along this line is secured sometimes just as conviction comes for salvation—through prayer; and indeed, an awakening on the subject of fidelity with one's tithe is a kind of salvation, in fact it is salvation from the sin of robbing God. Earnest prayer on the part of the tithing pastor and such of his people as are tithers, is sure to lead to action on the part of others—action that lines up the life alongside the promises of God, and encourages it to march up on those promises as a platform for new activity and complete trust in God; and which leads the believer so doing to expect that each act of obedience in giving will open for him the windows of heaven.[1]

Then again, we are hearing rumors nowadays of the springing up of a new type of gospel preacher and teacher, namely, The Tithing Evangelist. He is in a class all by himself; he is unique on account of his absolute newness in modern church life. His name is not yet "Legion," but perhaps it soon will be. This type of preacher has studied the promises, tested them for himself by actual tithe-giving, has saturated himself with all that the Word has to say

[1] Mal. iii. 10.

upon the subject of sharing with God one's gains, knows that niggardliness is not contemplated in the divine scheme and, by the contagion of his own enthusiasm, makes popular and acceptable his teaching, with the result that he leaves in his wake, everywhere he goes, tithing bands, and even whole churches of tithers. Many of the pastors who have become imbued with the tithing idea have evangelized their own churches and a tithing band and tithing practice have sprung up as if by magic. All this labor is preparatory to the organization of The Tithing Church, and the work must consist at first of deep seed sowing, if the best and most far-reaching results are to be secured. Special revivals, in which nothing is presented but the various Bible phases of giving, may be found very profitable as preparatory to the ultimate design of a final tithing organization.

Another agency which must be worked with vigor when it is contemplated to lead the church into tithing activity is the distribution of tithing literature. To assist in the getting of such information, the reader will find prefixed to this work a full bibliography, consisting of lists of books, pamphlets, periodicals and leaflets, a list which has been carefully sifted, only the valuable items retained, and the publisher, in each instance, given. The tracts that are sent out by the Winona Publishing Company, by Mr. Thomas Kane, by Rev. Henry Lansdell of England, by the publishing houses of the various religious denominations, will be found

ample for ordinary purposes; and the present volume is intended to demonstrate the fact that a work on tithing can be made profitable to the general reader, to the scholar, and as a literary work to be perused with interest, just as one reads any other literary work. Tracts that are condensed so as to give the very cream of the whole discussion can be bought and sown knee-deep in every congregation whose pastor feels anxious for an awakening along these lines; and the reaction will come in a tidal wave of popular and earnest conviction. These documents ought to be distributed, not all at once, but only as fast as the people can read, discuss and digest them, say at intervals of one or two months, or even "once a quarter." Four or five distributions of this kind should be followed by fresh calls to the altar, of people who may be conscience stricken, or who may desire to pay into the treasury what the government of the United States calls "Conscience Money." One pastor of my acquaintance took this plan, and one brother, whose conscience was troubled with the memory of many robberies committed upon the "Lord's Pocketbook," made a restitution gift of one thousand dollars; and then told of it in the next annual gathering of his fellow pastors, exciting their wondering comment, and their loud "amens," as the narrative proceeded. "Go thou and do likewise;" for it was an apposite story that is told by Dr. J. W. Mahood of a motor car conductor sitting beside a man at church service, a man who refused to put anything

in the collection basket, which provoked the industrious harvester of nickels to reach up and pull an imaginary bell cord, unconsciously wishing to put the sponger "off the car."

The literary campaign which I have just been describing cannot fail to result in something else, namely,

THE ORGANIZATION OF TITHING BANDS

These need not be new organizations, but may simply be Sunday-school classes that have taken up and digested the matter of tithing and have caught the tithing spirit and religiously devoted their all to the service and glory of Almighty God. Again, they may be classes of people who have been formed for religious instruction, with the gospel of giving as the climax of their spiritual education; again, it may be the so-called "class meeting" or "class," as it is denominated in some quarters, that becomes a tithing band; or, lastly, it may be a band organized outright for the specific purpose of making tithing popular and of securing speakers and the distribution of literature, of evangelistic services and Bible reading, altar services and such like, to spread the glory of the kingdom of God.

To secure the organization of such a band, there should be a member-to-member canvass, with the understanding that no one is to be a "conscience for the others," but that all are to be left free to follow their convictions, and the dictates of their

own reason. This will secure harmony and will provoke no antagonisms. Let it be understood in the canvass that all who will consent to bring in their undivided tithes to the treasury of the church will not be assessed, or asked to name any definite amount they will give to God, farther than the simple tithe; and, further, let it be understood that this undivided tithe will be administered by the officers of the church in accordance with sound ideas and rules of business, the Word of God, and the dictates of sanctified common sense. The people will then have but one concern,—to bring in the full tithe every week, giving themselves no further thought in the matter, except to elect those to office whom they can trust for a fair and impartial distribution of the fund to current expenses, and to all benevolent objects which the official board, after a full canvass of the subject, has agreed that it will be wise to support. In general, this will have to suffice for the year to which such action applies, for to include anything else in the scheme of benevolence will be to rob the agencies which the church, at the opening of its fiscal year, agreed to support.

As soon as the tithing scheme is fully installed, let nothing be said further, except as may be necessary in demonstrating the success of the matter from the standpoint and in the light of the Word of God. Lead all to see that now, as never before, they have a right to put God and His Word to the test; that they have a right to expect as a

consequence the "opening of the windows of heaven" in rich blessing, inspiration, new ideals, victory in the soul, joy of the Lord unspeakable, harmony among members, sudden and overwhelming access of interest among those outside the Church,—all this follows as the day follows the night. The result has come to popular knowledge in the experience of such churches as Walnut Hill (Methodist), Cincinnati; the First Presbyterian Church of Wichita, Kansas; the congregation served by that eminent preacher of tithing, F. O. Ballard, Indianapolis (Presbyterian); the church of which S. S. Hough is pastor (United Brethren); for information regarding which the reader is referred to Chapter XII, which deals with "Concrete Modern Instances."

As soon as demonstration comes of divine blessing on the tithing law when observed, there will result revivals of religion which will bring constant growth in the number of those who are tithers; and it is not too much to hope in any given instance that the using of the plans outlined above will result, in two or three years, in the whole body of the Church becoming one great tithing band, whose inspiration, hope, courage, aggressiveness, evangelism, and spirituality will be a joy to the Saviour, and to all the angels of God.

XV

A VISION OF THE CHURCH TO BE

HE who cultivates the "Vision" contemplated under this caption will be obliged to look away from the fact that one-half of Christendom makes no offering to foreign missions. While we cannot bring within the range of our sight the beatific vision of John in the Isle of Patmos, still there are omens of hope in the sky which proclaim the rising dawn of a better day; and one of the facts that is ominous is that the English language is crossing all continents, all seas and the isles in them with such a tremendous stride that sixty-eight per cent. of the news of the world is told in that language, thirty-two per cent. is narrated by all other languages, while eighty-five per cent. of all the world's religious and missionary work is carried on in English, with every indication that the per centages in English will go higher and higher yet, until it shall make still heavier encroachment upon the other tongues of the world. Diocletian struck his coin, inscribed "This was coined by Diocletian who destroyed Christianity"; yet the false belief which this inscription declared is nullified by the fact that to-day one-third of the world's population is Christian, and that since the

formation of the British and Foreign Bible Society and of the American Bible Society, the joint output of Bibles has been something like 500,000,000 copies, and 20,000,000 of these have been distributed in China within the period since our own Civil War, and up to 1907; and the distribution since that time amounts to millions more.

This day is the day of opportunity for the man of wealth, as it is also the day of opportunity of the man of moderate means. As to the former, the man who has held the sceptre of the United States Steel Corporation, the man of whom it has been said that the power which was his as the head of this great concern outmatched the power of most modern kings, this man has had this to say, and it is worth quoting for the lesson it conveys: "This, then, is held to be the duty of the man of wealth: to set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer, in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community—the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience and ability to administer, doing for them better than they would or could do

for themselves." This homily on giving is from the pen of one of the greatest magnates of wealth in the whole world. It is probable that, in all the annals of modern days, we have never before witnessed, as we are doing now, the stirring of the hearts of men of wealth with a deep desire to benefit and to bless humanity. Until recent times, it has never been the idea of men in the mass that wealth is to be used for any purpose but to bless one's self and one's own; but it is swiftly becoming true that men in the mass, including the mass of the men of wealth, are coming to see that after a certain point reached in acquisition, family claims cease to be paramount, and the claims of humanity at large then loom up, great and overshadowing. In fact, the income tax has been proposed, and the inheritance tax is an extension of the idea, making it clear that the underlying principle of discussion is that a man owes a duty of acquisition to the state; and after a certain height to which his riches have been piled, all above belongs to the state absolutely; so that each man of wealth is money maker, not to his family alone, but to the common weal.

With this new conception of things in the minds of the masses, the Church has entered into the twentieth century; and the leaven of a large and nobler gospel of wealth is extending through the whole mass of the meal of human social sentiment, "until the whole shall be leavened"; and the day of that leavening, methinks, is not so far off after

all. If it should be asked why Providence allows the billionaire who becomes benevolent, let me say that I think it is because God took the mass of the world's money out of the hands of the mass who were not benevolent to any pronounced degree, and put it into the hands of the billionaire, awaiting the time when benevolence should strike the minds and hearts of the masses, in obedience to the demands of The Law of the Tithe. The Church has neglected real giving, so God has raised up men of princely financial genius, with possessions that would make Crœsus look like a beggar, to stand for the mass, and to give for the mass, until the mass awakes to its obligations, and gives for itself. The mighty millions of Rockefeller, in the opinion of their founder, have yielded their revenues for family interest, and now must pay their full tribute of toll to the world-family. Mr. Carnegie's "Gospel of Wealth" will some day be the mind-controlling and heart-controlling gospel of Crœsuses everywhere.

That such is to be the case is evidenced, not only by the more liberal secular view, but it is guaranteed and foreshadowed by the fact that through all Christendom just now is a rising wave of sentiment, looking to the restoration, into its full force, of The Law of the Tithe; and this restoration will not be bolstered and iron-bound by legal exactions, as though humanity is to be scourged into allegiance and compliance and partnership with God, but it is an agitation which will result in sponta-

neous and joyful acceptance of a principle, and a still more joyful compliance with it. Where democracy exists, the path is open for such a liberal and enlightened obedience to the laws of God; but where monarchy is in control, the mere desire to protect its own revenues will lead inevitably to encroachments upon the rights, privileges and prerogative of the Church. This has been the history of the case everywhere and in all ages. It was a profound truth which Jehovah expressed to Samuel, after Israel clamored for a king, when He said, "They have not rejected thee, but they have rejected Me." The injection of monarchy into the political scheme always means the lessening of the revenues, which are let flow into the Church for the enlargement of the kingdom of heaven; and when a man turns monarch of himself, and refuses to recognize the exalted kingship of Christ, and the lofty nature of that kingdom of which it is meant that individual man should be a part, there is decay of that interest which otherwise might be led by its beneficence to bless millions by giving millions.

Several considerations now appear, as we find our thought led up to that master idea, "A Vision of the Church to Be," one of which is that, as said in a former paragraph, one-half of Christendom now makes no offering for missions; no offering for the spread of righteousness in the earth. The part of Christendom, which is guilty of this negligence towards this scheme in God's program for saving

the world, is self-centred, and is like some unhappy lighthouse, the beams of whose lamp are all turned inward, to chase each other around the interior of a light-filled, light-saturated dome, without being allowed to escape to make safe the landing of the ships in the harbor yonder, and failing to light up the rocks and shoals on which many a hapless sailor has already been dashed to his own death. Such a spirit in Christendom is an anachronism; and fails of the enlightenment of the Gospel; it argues a Christianity that either has lost its savor, or else has never been salted; and as an anachronism it must be done away by turning forward the hands of the clock of time that are moved by the beating pendulum of human progress that responded to the mainspring of the Holy Ghost. Let the pendulum swing in a civilization nominally Christian, but unsalted of true righteousness, and it can never move to the uttermost limit of the arc. Its movements in consequence will be irregular and uncertain, and its powers will always be circumscribed by the limits of human selfishness.

Yet there is no room here for any spirit of pessimism. There is no place where one can sit down with Schopenhauer and indulge in a philosophy of pessimism, and devote a large share of one's thinking and a good part of one's writings to it as Schopenhauer has done. No, no. The Sun of Righteousness, which rose nineteen centuries ago upon a broken spirited and benighted world, brought such blessed healing in His wings that it will

never, never depart; and the work of curing the crooked and deformed opinions and impulses of a sin-cursed humanity will go steadily onward, spite of the raging demons in a hell defeated, spite of all the erring of which man has been guilty, and to which, without the Gospel, he would have been forever prone. Grant this view of the case, and by a logic that is irresistible several conclusions are bound to follow, as we contemplate our "Vision of the Church to Be."

The key of the world's treasuries is going presently to be turned in the lock towards the side which opens the lock, and the date is not far distant when this shall be. Some one has said that "the time locks of God are set for the twentieth century." John R. Mott has pointed out, and proved by irresistible logic, that the "evangelization of the world is possible in this generation." The only thing that hinders is the slowness of the coöperation of man with God in turning the key in the lock of the treasury. Once the obligation that one-tenth as a minimum is owed to God gets hold of the human heart, the gold of human beneficence will pile up in the Church's treasure-houses, if the Church's impulse to use it for the kingdom of heaven will let it lie there an hour. When that day comes the gold in the vaults of the Church will rival the gold which Nature still has in her lap and concealed in her bosom. The gold below ground will then be rivalled in preciousness and in abundance by the gold in the treasuries of beneficence

throughout the globe. God never impels to niggardly giving but inspires the giver, if Divinity prevails, to turn the cornucopia downward, and let its treasures run out bountifully and munificently; and then repeats the miracle of Elijah's barrel of meal and his cruse of oil, and keeps filling the cornucopia faster than its contents can exhaust themselves; always that God has other "horns of plenty," for those who honor Him, in greater number than any single generation of men will be able to discover; and that the way to discover them is to keep giving out of the horn one has in his hand, paying God His dividends; and then, by a stroke of His divine beneficence, He will bless, and will charge with unheard-of potentialities the nine-tenths that are left.

Such giving as this, actuated by such a spirit as this, will send more men into the field, and will turn in also all the necessary means to support them. Some one has said that Midas and Crœsus, if they were alive to-day, and should be compared to some men of wealth of our own generation, would scarcely be able to keep out of the poorhouse. So far as heaven is concerned, multitudes of Christians have been in the poorhouse with a bankruptcy without remedy because their covetousness was wilfully incurable. As says Bishop Bashford: "There are millionaires who through eternity will be poorer than the children of the almshouses." The cure for self-indulgence and extravagance and poverty on the one side, and for spiritual poverty on the other

side, is proportionate giving. "Nine-tenths plus God are more than ten-tenths without Him."

In this "Vision of the Church to Be," another thought comes, which to my mind has in it the elements of a truth that is great and overwhelming in its importance, namely, that one of the causes of national sorrow in America, the heart-breaking panics that sweep over the country periodically, will receive a powerful check, if the tithing system should come into vogue in the Church throughout the republic. This check may some time assume the importance of an absolute preventative. The great cause for Black Death in the Orient is filth unremoved, and lack of sanitation and the great cause of American panics is a failure to provide the proper moral sanitation against unreasonable speculation and wild extravagance. "The margin is the key to fortunes," says Bishop Bashford. Hence, the margin is not to be frittered away by yielding to the temptation to live beyond one's means. Nothing can be devised that operates more powerfully to protect this margin than the giving of the tithe. He who is careful of his tenth will be careful of his nine-tenths; hence, I say, that if the tithing system is restored to Protestant America, it will become a powerful antidote against the spirit of extravagance, and a tremendous check to disastrous panics, if it does not become for them an absolute preventative. Inflated values and high rates of loans always follow in the wake of overanxious speculation and overindulgent living. Therefore,

should millions of our church population become tithers, the finances of the nation will be conserved, and the Church grow better and better entrenched with the millions that she needs. She will become more and more the partaker of stability, and hence of the loftiest principles of churchly honor; she will never discount her bills, and in consequence be discounted. The world in fact will realize as it has never yet done that *the Church is the soul of unblemished credit and of virtuous honor the complete embodiment and personification.*

Another result of this rising strength in financial resource, of this multiplying of material aids in spiritual progress, will be that the Church's ministry will be maintained, not in affluence, which is unnecessary, but in the affluence of comfort, and the double affluence of freedom from worry and from care. The psychological shock and interruption of unnecessary but none the less grinding poverty has interfered with the intellectual progress of the world, how much only God knows and can reveal. The Church has always led in the march of invention, of scientific discovery, fond as skeptical writers are of alleging the contrary; she has always pioneered the way through the mazes of the forest of intellectual darkness to the light that has always been shining beyond; but let it be remembered that through all the ages since she started on this glorious march towards the Millennium, her servants have been hampered in their researches, checked and bewildered in their thinking, by the

lack of money which has made books to many men an impossibility, and a library an impossibility; and if perchance he has gathered about him a few books, the failure to support him as he should be supported has sent him into premature mental dryness for lack of the stimulating thought which books would afford him in feeding the powers of the mind, and rejuvenating its processes. Hence has arisen the wide prevalence of the idea that "man passes the dead line at forty-five or fifty." It is a miserable financial system or rather the lack of any system in the Church that is at fault. It is the niggardly support the Church has given to her ministry which has brought to light and imposed "the dead line," and a comfortable and easy support, easily brought about by the tithing system, will enable any minister to add a hundred dollars' worth of books each year to his library, and add twenty years to the time for the imposition upon his life of the dead line, and remove the thought that perhaps the large and growing library, handled by the man of large and growing intellectual powers, will need to be *moved* very often.

Again, my "Vision" reveals to me a Church so well financed that she never halts by the wayside waiting for reënforcements as she does now. Her means in the day of the reëstablished tithe will be so abundant that she will never halt in her victorious march, but like part of an army moving to its assigned station at review, each department of the great Church will swing into the battle line,

and without a single halt will move into each new field of conquest. There will then be no plaintive calls for money and for men, for both will be on the march in such overwhelming force that they will be available for all the rapid and successful gospel manœuvre. The Captain of our salvation for the first time in history will have at ready command all the cohorts He needs.

In that glorious day of the realization of prophecy, "the morning drum-beat of the Church will encircle the earth with one continuous and unbroken strain of the martial airs" of King Jesus. Each tap of the resounding drum shall summons new hosts of His conquering clans.

Thus far the tithe. But now I will announce the greatest discovery I have made in the investigation of this subject, that the tithe itself is only a part of the Hebrew, and hence divine, system of giving. All tithes were obligatory, as well as the sin-offering; but aside from these two great offerings, the others in the main were of free will. In other words, a Hebrew did not consider that he had given at all until he had got beyond his tithe in what was offered. He *paid* his tithes, the rest he *gave;* and, therefore, when we have disposed of the Law of the Tithe, we have traversed only half the field. The realm of the Free Will Offering is a vast one, and cannot be entered now. We are like Sir Isaac Newton, who on his dying bed, looking back over a life

whose whole extent sparkled with his achievements like stars in a clear sky, said as he gazed, "I seem to have been like a boy playing upon the seashore, amusing myself with a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay undiscovered before me."

A great ocean of theocratic direction and practice lies in the land of the Free Will Offering and the Principality of the Tithe is not in it. Each of these is a hallowed, heavenly country. Traveller, when you have exhausted the beauties and the joys of the one, explore the other; for they are both provinces in the kingdom of heaven.

The Church is exploring them. Pluck garlands of victory in anticipation; garlands of hope and faith and praise and prayer; and throw palm branches before the triumphal progress of my King who rode on a mule into Jerusalem, but now comes in the conquering chariot of the King of Peace. Hark. Listen. You can hear the thunder of the rushing wheels. God of heaven, speed the day of the victorious Law of the Tithe.

Appendix

Note A on Chapter IV

IN the list of fruits given in this chapter, as belonging to the larder of a minister of God, B. C. 1500, as, "apples, pears, peaches," etc., it is not meant that these words are to be understood too literally; but that I have translated oriental into occidental concepts, so that the essence of the matter might be brought more vividly home to the mind of the reader.

Note B on Chapter V

It is plain to any one reading it that the chapter entitled, "Voices of the Hebrew Fathers (Prophets and Talmudists)," is incomplete. The spirit of the Talmud in regard to the matter of benevolence is shown, but the specific interpretations of the Rabbins in regard to the tithe are for the most part omitted. The author had the vexatious experience of not being able to secure either a German or a Latin translation of "Zerayim," the part of the Talmud which deals specifically with "Tithes," nor was there accessible a copy of "Zerayim" in the original Hebrew. However, he has secured access to a partial translation from the Latin by Henry Lansdell; and the substance thereof appears below.

Tradition says that Moses received on Sinai oral explanations of the law, transmitted by him through Joshua and the seventy elders to later generations. In the days of the Maccabees, these and other oral precepts commenced to be gathered and about the opening of the second century, A. D., some four thousand decisions, precepts and interpretations were codified into Mishna and Gemara. Mishna contains "Zerayim" (Seeds). Surenhusius translated the Mishna into Latin, Schwab into French, Goldschmidt and Sammter into German. The general rule of the Talmud is, That whatever serves for food, is worth keeping, and grows out of the ground, is subject to tithe, as well as what is eatable before and at maturity.

When Products Are and Are Not Tithable

Figs, when they commence to ripen, are tithable; grapes, when transparent; mulberries, when turning red; and the same holds of black fruit, in regard to changing color. Gourds and cucumbers, when the down, or bloom, has gone off, or when these products are collected in heaps. Vegetables in bundles must be tithed when packed and covered. Dried pomegranates, when heaped up; also, raisins; onions, when they peel; corn, when gathered; wine, when the froth of fermentation has risen. Untithed figs offered in market may be eaten there untithed, but brought home, must be tithed. Hawkers on the road may eat of their figs, but on arriving at the towns or at Jerusalem, must

tithe them, when they spend the night at the town of sale. Five figs boughten must be tithed; but if the consumer is allowed to select ten figs, he may eat them, one by one, untithed. Workmen in the field may eat without tithing, if the law allows eating. Figs in the owner's yard are untithed if eaten while drying, unless given as wages, in which case the receiver must tithe them. Olives may be eaten singly in the grove, but must be tithed if in quantity; green leaves of onions, if in bundle, must be tithed by the workmen in the fields who get them for wages. Products on watch-towers, sheds, and summer houses are exempted. If one gather figs one by one in the courtyard, they are untithed; but if in quantity, tithed. Courtyard trees leaning towards the garden, do not tithe; garden trees leaning towards the courtyard, tithe. Towns on the borders of Palestine have their trees tithed or untithed, according to the leaning of the trunk. (In the cities of refuge, or in Jerusalem, this depended on the leanings of the branches.) One preserving, cooking, or salting fruits must tithe them; but if underground, they are untithable. Olives from a basket, one by one, if to be salted, are untithable, but ready salted, are tithable. Buds or sprays of fennel, mustard, white beans, are tithable. Turnips and radishes pulled to transplant in the same field, or to gather seed therefrom, are tithable. Products for the market may not be sold to one suspected of not paying tithe, nor to one suspected of not keeping the Sabbatic year. Nor could straw,

with grains of corn in it, nor dregs of oil, nor grape-skins for extracting juice therefrom, be sold to such suspects. Holes of ants containing tithable products must tithe their stolen store. Garlic that makes the eyes water, the onion of Rikhta, peas of Cilicia, lentils of Egypt, seeds of the slender leek, of watercress, of onions, of beets, and of radishes —seeds that are not eaten as such, are not to be tithed. The above note refers simply to the First Tithe.

Directions as to the Second Tithe

This tithe consists of the yearly increase of the land, to be eaten, as are also the firstlings of the herds and flocks, at the metropolis; or if too far off to be taken thither, convertible into money. The Second Tithe could not be sold, but out of it reciprocal presents might be exchanged. It was not permissible to sell the tithe of living cattle, nor to betroth a wife with the price thereof, nor to change it for defaced or obsolete money, nor for money not yet in possession. Nor could the price of the second tithe be used to buy slaves, servants, lands, or unclean animals. Everything taken from the tithe in any way, shape or form, had to be restored by the worshipper on reaching Jerusalem. Most Rabbins held that food, drink, and anointing expense, while at Jerusalem, might be taken by the devout, from the second tithe. If one dropped his tithe with other coins, the tithe was first to be restored. Small coins of the second tithe, if changed

in part, should all be converted into shekels. If at Jerusalem, shekels changed into small money should be into copper. Fruits offered to neighbors to take to Jerusalem should always be understood as furnishing a mutual feast. Fruit brought to Jerusalem as second tithe unused might not be taken away, but the money therefor might be. Fruits brought from a dear to a cheap market yield all the extra margin as tithe, if originally second tithe. This tithe redeemed must be at shopkeeper's rate. Souring wine, damaged fruit, imperfect coins, must have their value estimated by three persons. Money found in company with a fragment on which the word "tithe" was written was all sacred. Vases inscribed in Hebrew, "D. M. K.," and containing money, were not sacred. All legal dues had to be paid to God in full by the eve of the Feast of the Passover. On the last day of the feast, towards the hour of the evening sacrifice, the devout Hebrew declared, "I have brought away the hallowed things out of mine house."

Inferior grapes, artichokes, service berries, shrivelled dates, late grapes, wild grapes, buds of capers, of coriander, etc., were exempted from the tithe. Green vegetables bought, then returned, had to be tithed before their return. A renter who farmed under an Israelite had to levy the priestly portion before dividing the crop with his landlord.

"The Talmud clearly recognizes the first or Levitical tithe; the second, or festival tithe; the third, or poor man's tithe; and also appears to add

a fourth or supplementary tithe of a tithe—that is, a levy of one per cent., for the priests, in certain cases which the Pentateuch left open to doubt."[1]

Note C—Editions and Translations of the Talmud

In regard to this matter, I received from Prof. Emil G. Hirsch, of Chicago University, the following valuable information, which is worthy to be printed, as giving clues to inquiring students of tithing and of other Bible themes. The letter is as follows:

"DEAR SIR:—The Babylonian Talmud has never been rendered in its entirety into English, and among those parts which have been translated, as far as my knowledge goes, the Mishnah Zerayim is not included. You know that there is not a Gemara to the Mishnah Zerayim (with the exception of the "Benedictions") in the Babylonian Talmud. The Mishnah has been translated into Latin by Surenhuysen, into German by Rabe. These are perhaps not easily found in our libraries since the former was published at Amsterdam in 1698–1703, and the latter at Onolzbach in 1760–1763. But other German translations are extant published in recent years. I mention that of the whole Talmud, your tractate therefore included, by Goldschmidt. Zerayim appeared as Volume I in 1897. But for your purpose I recommend you the following publication: Mishnayoth, Hebrew text with pointing, German translation and commentary by D. Hoffman, Berlin, First Volume, Berlin, 1888, Zerayim by Sammter. I regret that I have no copy of this

[1] Vide Lansdell's "The Sacred Tenth," pp. 119–136.

work in my possession. But Goldschmidt is in my own library. The Hebrew of Zerayim is like that of the Mishnah, not very difficult to master. Still the dictionary will not be sufficient to render the content clear. Like other parts of the Talmud this requires considerable knowledge of Jewish life in remote days, and this knowledge is supplied in the Rabbinical commentaries which are printed in the margin of the Rabbinical editions and these are printed in the Rabbinical alphabet and are not easily understood. I shall be happy to be of service to you in any way you may see fit. Perhaps we could arrange for reading the tractate together. It will not take many hours.

"Yours to command,

"EMIL G. HIRSCH."

The above letter answers many questions that might be asked by those interested in the Rabbinical view of tithes, and of sources of material for criticism and commentary on the Jewish practice.

Note D on Chapter XI

The writer would not have any one understand that he has any words of criticism for the Ladies' Aids and Exchanges doing a noble work as they do among the various religious denominations. Every pastor knows that they are a right arm of power and help to himself in his pastorate. The author is pleading for a change of conditions to be brought about by the adoption of the tithing system, such as will enable all women's organizations to labor to better advantage, untrammelled by the customs

of the past. The writer can command no language strong enough to express his high regard for these organizations and the work they do for the churches throughout the world.

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" Diat. de Decimis, app. ad Deut. 26." Scaliger, app., pp. 135 sq., 619 sq.
" Hebrew Archæology," Nowack, Vol. II, pp. 257–259.
Driver's " Deuteronomy," pp. 166–173.
See also the footnotes throughout this work.

Etymological Note

A. S.: Teodian—To levy a tenth, a tenth part.
O. E.: Tithe—Tethe.
A. S.: Teotha.
Ger.: Zehnte.
Icel.: Tiund.
Goth.: Taihunda.
Tenth and tithe are doubtlets. The true English word is tithe.
Anglo-Saxon numerals:

Threotyne—thirteen.
Feower-tyne—fourteen.
Fiftyne—fifteen.
Sixtyne—sixteen.
Seofontyne—seventeen.
Eahtatyne—eighteen.
Nigontyne—nineteen.
Twentig—twenty.

The above table illustrates the use of tyne, or ten, modified into teen in modern English.

A. S.: Teothung-ceap—Tithe-stock, stock paid as tithe.
Teothung-land—Probably land subject to tithe, although Bosworth speaks doubtfully on this point.
Teothung-sceatt—A tax of a tenth, a tithe.

See the "Century Dictionary," article, "Tithe"; Kemble's "Saxons in England," Vol. II, p. 10; Bosworth's "Anglo-Saxon Dictionary," article, "Teothung," etc.; Stormonth's "English Dictionary," article, "Tithe"; Skeat's "Etymological Dictionary," article, "Tithe."

Allusions to Tithing in the Classical Writers

1 Maccabees, 11 : 35.
Herodotus, 1 : 89.
4 : 152.
5 : 77.
7 : 132.
9 : 81.
Diodorus Siculus, 5 : 42.
11 : 33.
20 : 14.
Pausanias, 5 : 10, sec. 2.
10 : 10, sec. 1.
Dionysius Halicarnassus, 1 : 19, 23.
Justin, 18 : 7.
Arist. Œcon., 2 : 2.
Livy, 5 : 21.
Polybius, 9 : 39.
Cic. Verr., 2 : 3, 6, 7.
Pro. leg. Mar., 6.
Plutarch, Agesilaus, Chap. 19, p. 389.
Pliny, Natural History, 14 : 14.
Macrobius, Sat., 3 : 6.
Xenophon, Hell., 1 : 7, 10.
4 : 3, 21.
Inscr. Gr. (Rose), p. 215.
Xenophon, Anab, 5 : 3–9.

Biblical References to Tithing

As given by Strong's "Exhaustive Concordance"

Tithe, to give, have, pay, receive, take tithes, to

1. Give a tenth, עָשַׂר=*asar*.

Deut. 4 : 22.
Neh. 10 : 37.

2. To give a tenth, עָשַׂר.

Neh. 10 : 38.

3. To give away a tenth, *ἀποδεκατόω*.

Matt. 23 : 23.
Luke 11 : 42.
Luke 18 : 12.
Heb. 7 : 5.

4. To give a tenth, *δεκατόω*.

Heb. 7 : 6.
Heb. 7 : 9.

Tithe

Lev. 27 : 30.
Lev. 27 : 32.
Num. 18 : 26.
Deut. 12 : 17.
Deut. 14 : 22.
Deut. 14 : 23.
Deut. 14 : 28.
2 Chron. 31 : 5.
Neh. 10 : 38.
Neh. 13 : 12.
Matt. 23 : 23.
Luke 11 : 42.

Tithes

Gen. 14 : 20.
Lev. 27 : 31.
Num. 18 : 24.
Num. 18 : 26.
Num. 18 : 28.
Deut. 12 : 6.
Deut. 12 : 11.
Deut. 26 : 12.
2 Chron. 31 : 12.
Neh. 10 : 37.
Neh. 10 : 38.
Neh. 12 : 44.
Neh. 13 : 5.
Amos 4 : 4.
Mal. 3 : 8.
Mal. 3 : 10.
Luke 18 : 22.
Heb. 7 : 5.
Heb. 7 : 6.
Heb. 7 : 8.
Heb. 7 : 9.

Tithing

Deut. 26 : 12.

Index of Passages in Old Testament and New Testament Referring to Tithing

As given by Young's "Concordance"

1. A tenth, מַעֲשֵׂר=*maaser.*

Gen. 14:20.
Lev. 27:30.
Lev. 27:31.
Lev. 27:32.
Num. 18:24.
Num. 18:26.
Num. 18:28.
Deut. 12:6.
Deut. 12:11.
Deut. 12:17.
Deut. 14:23.
Deut. 14:28.
Deut. 26:12.
2 Chron. 31:5.
2 Chron. 31:6.
2 Chron. 31:12.
Neh. 10:37.
Neh. 10:38.
Neh. 12:44.
Neh. 13:5, 12.
Amos 4:4.
Mal. 3:8.
Mal. 3:10.

2. To give a tenth, עָשַׂר=*asar.*

Deut. 26:12.

3. A tenth part, δεκάτη=*dekātē*

Heb. 7:8.
Heb. 7:9.

3 Printed in the United States of America